

# SALT LAKE SCHOOL OF THE PROPHETS

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## MINUTE BOOK 1883

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MERLE H. GRAFFAM

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**MINUTE BOOK  
1883**

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1981**

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**"Will this School of the Prophets  
stop? No, it was commenced  
in the days of Joseph Smith, and  
it will not stop."**

**Heber C. Kimball, J.D. 12:189**

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John Taylor



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## PREFACE

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This book represents the minutes of ten meetings (one of which is missing) found in an anonymously compiled typescript in which John Taylor, one time President of the Mormon Church, re-established the Salt Lake School of the Prophets in 1883. The typescript purports to be an authentic transcription of these confidential meetings.

On December 27, 1832, the Lord spoke unto Joseph Smith in Kirtland, Ohio. This communication of 141 verses covers the ministrations of the Comforter, the light of Christ, the constitution of the soul, a parable which some interpret as teaching that our Lord visited twelve planets in our solar system, the testimony of calamities, scenes incident to the second coming, and the successive sounding of trumps by the angels of heaven .

The power and inspiration of this revelation caused Joseph to refer to it as "the 'olive leaf' which we have plucked from the Tree of Paradise, the Lord's message of peace to us ...." (*History of the Church*, Vol. 1, page 316).

Also included in the Lord's message was a commandment to build a temple and establish a school for the Prophets. (D & C. 88:119-136). Joseph wrote William Wine Phelps that "We will obey: as on conditions of our obedience He has promised us great things; yea; even a visit from the heavens to honor us with His own presence." (*HC* Vol. 1:316).

By the end of January, 1833, Joseph had organized the brethren and attended to prayer and the ordinance of washing of feet. This work was rewarded with the gift of tongues.

On February 27, 1883, Joseph received two revelations. One was a song which he sang in tongues and translated into a view of the last days and Second Coming through the eyes of ancient Enoch. (*Kirtland Revelation Book*, pp. 48-49, Joseph Smith Collection; Church Historians Office).

The second revelation of that day was received in answer to problems caused by the brethren's tobacco habits. Brigham explained it later in Utah:

"The first school of the prophets was held in a small room situated over the Prophet Joseph's kitchen, in a house which belonged to Bishop Whitney, and which was attached to his store . . . the brethren came to that place for hundreds of miles to attend school in a little room probably no larger than eleven by fourteen. When they assembled together in this room after breakfast, the first thing they did was to light their pipes, and, while smoking, talk about the great things of the kingdom, and spit all over the room, as soon as the pipe was out of their mouths a large chew of tobacco would then be taken. Often when the Prophet entered the room to give the school instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor, made the Prophet think upon the matter and he inquired of the Lord relating to the conduct of the Elders in using tobacco, and the revelation known as the Word of Wisdom was the result of his inquiry." (Brigham Young, *Journal of Discourses*, 12:158).

Thus, sections 88 and 89 of the Doctrine and Covenants are connected to the history of the School of the Prophets. Section 90 verse 7 also refers to this School.

In March at a meeting of the School, Sidney Rigdon and F. G. Williams were ordained by Joseph as Presidents of the High Priesthood.

Meanwhile, a branch School was organized in ZION (Jackson Co., Mo.) under the leaderships of Parley P. Pratt. About sixty brethren met weekly out in the open, in a grove of trees. (*DHC*, Vol. 1:400).

Joseph received Section 97 in which the Lord looks favorably upon this School (see verses 3 to 6).

The Kirtland School of the Prophets, the Church claims, "was the first school for adult education in America." It was, at any rate, a very private parochial school. (William E. Berrett, *The Restored Church*, pp. 101).

Joseph later introduced language study, including Greek and hired Rabbi Joshua Seixas to teach Hebrew.

As persecution mounted, these schools were disbanded, and there is no evidence that Joseph renewed the sessions in Nauvoo.

In the shelter of the Rocky Mountains Brigham resurrected the School in December of 1867. This move appears to have some connection with the re-establishment of the secretive Council of Fifty which received eleven new members the previous January. (*Nuttall Letterpress Book 1879-81*, BYU.)

This Salt Lake School of the Prophets was more than just an

educational vehicle to Brigham Young. He believed it to be preparatory to more important events.

On May 10, 1868 in the new tabernacle in Salt Lake City, he said: "The object of the School of the Prophets is to train ourselves until we can receive the order of Enoch in all its fullness." (J.D. 12:210).

Brigham continued the School until leaks began to appear. He cautioned the brethren but finally discontinued the School in August of 1872.

In 1883, President John Taylor revived the school and attempted to gather all of the original information he could so that it would be organized more properly than before.

President Taylor was motivated by a revelation which he received April 28, 1883. Among other instructions, the Lord said: "Behold, I have shown unto you many things, and I will continue to make known unto you my will from time to time, on things temporal as well as spiritual, things pertaining to my Church, my Kingdom and my Zion . . . these things belong to my Priesthood, but more properly to the School of the Prophets. Let the School of the Prophets be organized, even all such as are worthy, but if they are found unworthy they shall not have place in my school;" (1880-1890 Revelations, compiled by Ogden Kraut, Pg. 11 [section two]).

The revelation quoted in part above, was recorded by one of his daughters with three others. The quotation of it in the First Presidency meeting minutes printed herein, establishes its validity beyond question.

President Taylor assigned George Q. Cannon and George Reynolds to gather all papers and information they could obtain relating to former Schools of the Prophets as held under Joseph Smith and Brigham Young. They reported on their findings at a meeting of the First Presidency and the Twelve in the President's Office on April 2, 1883. During this investigation it was discovered that Zebedee Coltrin, then 80 years old, had attended the School in Kirtland and was available to report, he having kept his covenants all that time.

In 1875, Brother Coltrin had shared his experiences in the Kirtland School with his fellow High Priests in Spanish Fork, Utah, in a Quorum meeting. He told of having seen Jesus Christ twice and God the Father, all aflame, at the School of the Prophets in 1833. He further related having been shown a vision of Adam and Eve upon their thrones in the Heavens by Joseph Smith. (High Priest's Minutes, Record 1, pg. 99, Spanish Fork, Utah. Also Truth Vol. 4:124-127). That testimony was born

again, twice in fact, in the meetings of which this book is a record.

The Schools under Brigham Young and John Taylor were both temporal and religious in nature.

"The School of the Prophets was a select gathering of the brethren of the Priesthood, meeting regularly... to be taught in the doctrines of practical affairs as well as theological importance were freely discussed and instruction and council given according to the wisdom of the assembly of Presidents thereof." (B. H. Roberts, **Comprehensive History of the Church**, Vol. 5:263-264).

These sessions were also economic and political at times. Questions of wage fixing, building railroads, establishing mercantile institutions (ZCMI for example) and eliminating independent merchandising were decided in these conferences. (See Leonard Arrington, **From Quaker to Latter-day Saint**, pg. 428).

The importance of the School of the Prophets has not been properly evaluated because of the secretive nature of the records. It is hoped that the publication of these minutes will open the way for further enlightenment both historically and spiritually.

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SALT LAKE  
SCHOOL OF THE PROPHETS  
MINUTE BOOK  
1883

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The following instructions form part of a Revelation received by President John Taylor, in Salt Lake City, April 28th, 1883:

"These things belong to my Priesthood; but more properly to the School of the Prophets, who should be made acquainted with my laws. Let the School of the Prophets be organized, even all such as are worthy, but if they are found unworthy they shall not have a place in my school, for I will be honored by my Priesthood; and let my laws be made known unto them as may be deemed expedient."

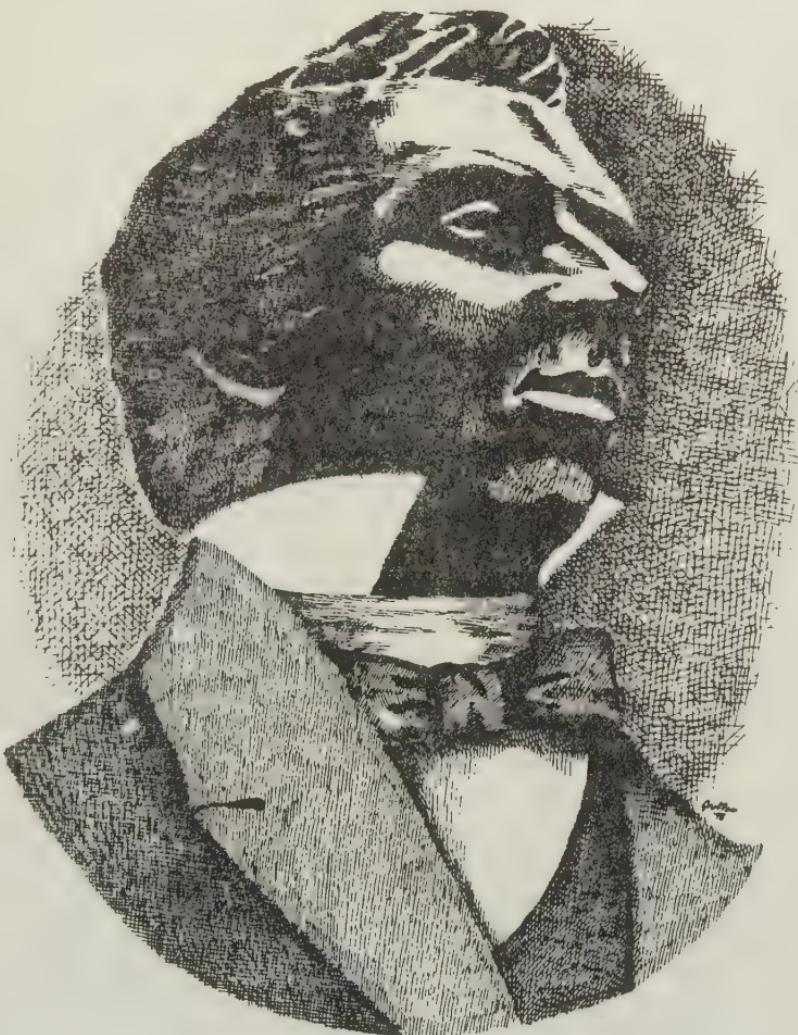
In order to carry out the word and will of the Lord, as above expressed, President John Taylor at a meeting of the First Presidency and Council of the Apostles, held at the Endowment House, Wednesday, July 25th, 1883, appointed Elders Geo. Q. Cannon and Geo. Reynolds to get together all papers and information that they could obtain relating to the former Schools of the Prophets that were organized under the direction of Presidents Joseph Smith and Brigham Young, so that the School might be properly organized in accordance with the designs of the Almighty.

Minutes of a meeting of the First Presidency and Twelve, held in President Taylor's office on the afternoon of 2d day of August, 1883. There were present: Presidents John Taylor, George Q. Cannon, of the First Presidency; W. Woodruff, Albert Carrington, F.D. Richards, and F. M. Lyman of the Twelve; Elders L. John Nuttal and George Reynolds, secretaries, and John Irvine, reporter. President Joseph F. Smith and Councillor Daniel H. Wells came in towards the close of the meeting.

**President George Q. Cannon.** In opening the proceeding of the meeting said: Mr. President, in accordance with your appointment Brother Reynolds and myself have examined the

records as far as we can procure them of the School of the Prophets, and everything we have pertaining to its organization in Kirtland, and also the organization of the School here by President Brigham Young. The school in Kirtland was organized after the revelation was given December 1832. That revelation will be found in section 88 of the Book of Doctrine and Covenants in which the Lord said:

"And again, the order of the House prepared for the **Presidency of the School of the Prophets**, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons--and this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house which shall be prepared for him. Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. And when he cometh into the house of God, for he should be first in the house--behold this is beautiful, that he may be an example--let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant. And when any shall come in after him, let the teacher arise, and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words: Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen. And he that is found unworthy of this salutation shall not have place among you; for ye shall not suffer that mine house shall be polluted by him. And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven, with this same prayer and covenant, or by saying Amen, in token of the same. Behold, verily, I say unto you, this is an ensample unto you for a salutation to one another in the house of the Lord in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification. And ye shall not receive any among you into this school save he is clean from the blood of this generation; and he shall be received by the ordinance of washing of feet, for unto



**Joseph Smith, Jr.**  
**1805-1844**

this end was the ordinance of the washing of feet instituted. And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

I will also read (continued Prest. Cannon) a description of this ordinance as administered by the Savior contained in the 13th Chapter of St. John's Gospel:--

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I was thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every white: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." One month after receiving this revelation—Sec. 88—(continued President Cannon) the Prophet called together a few of the brethren consisting of himself, Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebedee Coltrin, Joseph Smith, Sr.; Samuel H. Smith, John Murdock, Lyman Johnson, Orson Hyde, Ezra Thayer, Levi Hancock and William Smith. They were assembled on the 22d of January 1833 in conference. The Spirit of the Lord was greatly out on them, speaking in tongues &c. On the 23d of January they again

assembled. It is not stated whether there were any other present besides those named on the previous day or not; I suppose there were precisely the same persons present. They are all dead with the exception of Brother Coltrin and William Smith, the Prophet's brother, the later is out of the Church. On that day the history says:--

"We again assembled in conference, when after much speaking, singing, praying, and praising God, all in tongues, we proceeded to the washing of feet (according to the practice recorded in the 13th chapter of John's Gospel), as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel and washed the feet of all of them, wiping them with the towel with which I was girded. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the Priest's office until Christ comes. At the close of the scene, Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering, or in journeying, in life or in death, and to be continually on my right hand: in which I accepted him in the name of the Lord.

I then said to the Elders, As I have done so do ye: wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed, and sealed up unto eternal life, they should be given over unto the buffetings of Satan until the day of redemption."

There are other revelations (continued President Cannon) connected with this that were given about that same time; but we have found nothing relating particularly to method of managing the school. The Lord says in a revelation (section 95 of the Book of Doctrine and Covenants): "Nevertheless, my servants sinned a very grevious sin, and contention arose in the school of the prophets; which was very grievous unto me, sith your Lord; therefore I sent them forth to be chastened. Verily I say unto you, it is my will that you should build a house. If you keep my commandments you shall have power to build it. If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness. Now here is wisdom, and the mind of the Lord--let the house be built, not after the manner of the world; therefore, let it be built after the manner which I shall show unto three of you,"--(Hyrum

Smith, Reynolds Cahoon, and Jared Carter where the three that were afterwards appointed--) "whom ye shall appoint and ordain to this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof. And let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord. And let the higher part of the inner court be dedicated unto me for the school of mine apostles." (You will notice that is called here "school of mine apostles" instead of Prophets--) "saith Son Ahman; or, in other words, Alphus; or, in other words, Omegus; even Jesus Christ your Lord. Amen." Not only was there a school in Kirtland, but also in Zion, as will be seen from Section 97 of the Book of Doctrine and Covenants, vis.:--

"Behold, I say unto you, concerning the school in Zion, I, the Lord am well pleased that there should be a school in Zion, and also with my servant Parley P. Pratt, for he abideth in me. And inasmuch as he continueth to abide in me he shall continue to preside over the school in the land of Zion until I shall give unto him other commandments. And I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the school, and of the church in Zion. And to the residue of the school, I, the Lord, and willing to show mercy; nevertheless, there are those that must needs be chastened, and their works shall be made known."

Bro. Reynolds had selected these extracts before I took hold of the matter; and these appear to cover all the revelations given upon the subject that are published.

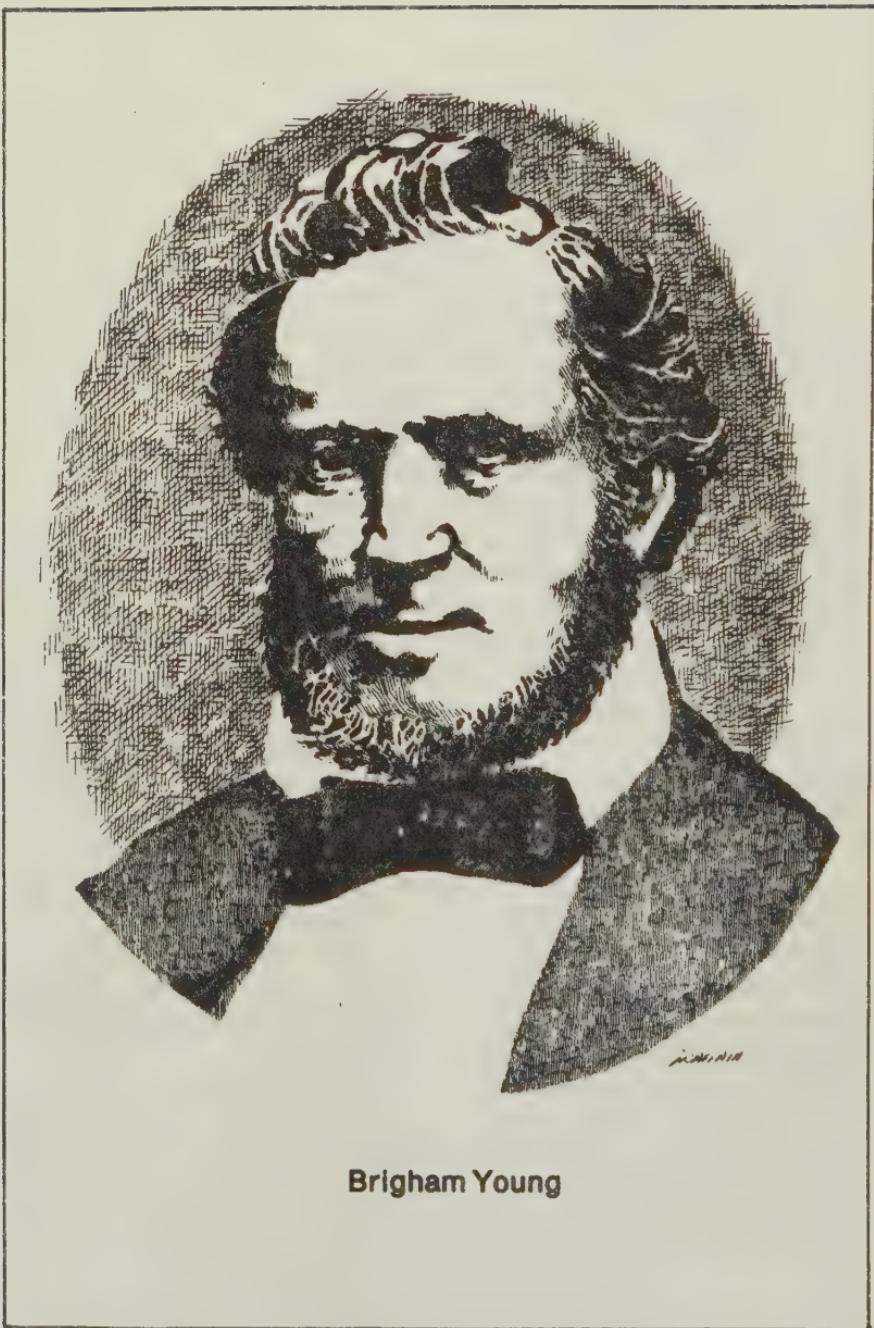
It seems that the school met and continued to meet in Kirtland before the Temple was built. I have not examined the History with any care after the completion of the Temple to know whether it was confined after that period. Probably Bro. Woodruff and some of the brethren will remember whether that is the case. But the revelation contemplated the holding of the School in an upper room of the Temple when completed. It seems, however, that Joseph in anticipation of the completion of the Temple, met with the school during the winter--that is, from January until April 1833--and then the school seems to have been discontinued. The Missouri troubles came on after that, and I have no distinct recollection though I have not examined the History carefully of their meeting after the month of April. They met according to the order given in this revelation (Sec. 88). Those who were admitted to the School were admitted by

the partaking of the Lord's Supper first and then the washing of feet afterwards.

When President Young started the school on 9th of December, 1867, the first meeting was held in the City Hall. The Elders were invited there, in the revelation contained in Section 88, was read and also was read at a number of subsequent meetings; but there was nothing done by the President, so far as I recollect and I am now speaking from memory in regard to carrying out the particular form given in this revelation. He called a theological class--though it was also called the School of the Prophets; still he looked upon it more as a theological class, and his mind did not lead him to carry out the order laid down in the revelation. The brethren were admitted by his selection to begin with. He selected from the leading Elders--the first Presidency, the Twelve, Presiding Authorities of the stake of Zion--President of the stake, the High Council, leading Bishops and leading men--and as the School became larger they were admitted by recommendations from their bishops, and each man received a card by which he was admitted to the School. We cannot find any minutes of these meetings. It is a very singular thing that they cannot be found, and we cannot account for it. Brother Reynolds and myself have done all we can by way of inquiry in search to find these minutes, but have failed. We cannot find the minutes of the first two years, which, of course, containing as they will a record of the organization of the school, are of the most importance. Brother George Goddard, who was clerk of the school, maintains we will find them here. We can find the roll book which was used in the beginning,--but which was afterwards dispensed with owing to the members becoming so numerous that it was found inconvenient to call the roll; but we can find no minute book from 1867 to the end of 1869.

August 1872, the President became dissatisfied with the School and thought he would break it up. There was so much leakage and so many things being told outside of the School that he deemed this to be the best course to pursue.

This is all we have been able to learn respecting this School as it was organized in Kirtland and as it was organized here. Of course, as to whether the School now proposed to be established should meet according to the pattern laid down in the revelation, or after the manner of a theological class, we suppose you will decide upon that Sir, as you feel led. We do not presume to say anything on that point. I would say, however, before sitting down, that if we do organize such a School, I am directly in favor of being very choice in our selection of who shall be members.



**Brigham Young**

And I would like to see a School organized where even if we did not give each other the salutation that is provided in this revelation, that at least we will act upon the spirit of it; so that we may be able to meet with those who will be worthy of the Salutation; for if they are not persons of that character, I think it would detract from the value of the meetings also from the union which I think should prevail in such meetings. We have taken the liberty of putting down a number of names whom we thought would be eligible for membership in this School. We have done this merely to give our views, so that, in the event of this matter being taken into consideration and something being done respecting it, you would have some names before you. I believe that is all we have to report.

Prest. Taylor. There are some things associated with the matter which will demand our serious consideration. The School of the Prophets was organized at a time when the Church was in its incipiency. The revelation which we have heard read was given in December 1832. My impression is that the introduction to this School--by the washing of feet and by salutation--would be proper if it has not already been attended to. There were certain things attended to in Kirtland, such as the washing of feet, that are very similar to this, that is, in what was then called the Endowments. Afterwards fuller Endowments were given in Nauvoo, and it may have been in view of these, that President Young considered it repetition of these matters as unnecessary. That is, of course, I am no prepared to say. I do not know how or why President Young arrived at the conclusion he did. Ordinarily, outside of that we would feel as we do in regard to some of the first principles of the Gospel of Christ namely, that is necessary to observe all the formulae associated therewith. Of course it is not for me to say anything else to Prest. Young's administration in these matters, nor as to what led him to the conclusions he arrived at. There is one thing however in connection with the administration of the ordinance in Kirtland--it was given, of course, by revelation. When we received greater Endowments that ordinance seems to have been dispensed with, that is the former one. I have myself however, had very many misgivings about the departure from any of those ordinances that have been introduced by the Lord. And I must say, too, that I have had serious misgivings about conferring all the blessings and powers of the Priesthood as we do in our Endowments at the present time, upon everybody indiscriminately, that is that is (sic) recommended to as worthy by men sometimes, who themselves are unworthy and who do

not comprehend their position; I say I have serious misgivings as to whether it is proper to confer these blessings on so great a number of people who do not seem to comprehend them and who are not prepared to carry them out. And if we could only arrive at some form whereby a smaller degree or a portion of the Endowment could be given to parties first; and whether or not that first thing was not the thing that her might be intended I am not prepared to state. But I will state that I have frequently reflecting upon this, thought that the sacred things of God have been handled too loosely and too carelessly, and that they have been made too common. We do not seem to comprehend their value. Men may make mistakes and apostatize, and that they have always done it, and that there has always been confusion and difficulty arising from these things we all know. The History of the Church is full of examples of this kind. I have been, as I have stated, of the opinion that if our Endowments could only be given in part instead of as a whole, it would be much better and much safer, and we should thus avoid placing upon the heads of the incompetant people that which they are not prepared to receive and which they seldom live up to. It has seemed to me always to be tampering which sacred things to thus indiscriminately bestow all the blessings of the Priesthood upon all that come along. I thought I would mention this among other things, and yet our marriage ceremony itself almost forces us, when a man and a woman get married, to confer these blessings upon them. Now, whether that ceremony should be performed in another way, and allow people to undergo a probationary state until they will be considered worthy to enter into this everlasting covenant, would be a question for us to consider. This covenant has been entered into very extensively indeed. Indeed many people have entered into this marriage covenant and taken upon themselves responsibilities that have brought a curse and destruction upon them. Therefore, it appears to me these are rather serious questions, and they are at least worthy of our consideration. Among the ancient Jews they had in their assemblages what they called a Gentile court. The Gentiles were not permitted to enter into the inner court, and if men were under certain disabilities they were not permitted to enter into the inner court of the Temple and partake with that which were considered faithful Israelites. There were certain classes among as that would receive certain portion of the law, say the first five books of Moses, the pentateuch. There were others that would receive everything and were prepared to do everything that the Law of God required. Now, we have folks in our midst that can

only receive a portion of the Gospel and never profess anything else, yet they have gone through these things and have entered into sacred covenants. There seems to have been distinctions made at all times. There will be distinctions hereafter in regard to the Celestial, Terrestrial, Telestial and other Kingdoms. Why are these distinctions made? Because if a man cannot obey a Terrestrial law he cannot abide a Terrestrial glory; if a man cannot obey Telestial law he can enter (sic) into a Telestial glory. And the question in my mind arises whether we ought not to have these kinds of distinction among us. Certain it is we know that they exist, and that there are certain classes among us that never pretend to fulfill the law of the Gospel. Some will not even pay tithing. There are some that do not think they are obligated to listen to counsel. Brother Cannon has remarked that on several occasions and remarked very correctly--we have people who profess to be church people--that is--a class of men that will abide by counsel, that will live their religion, and keep (erased word) the commandments of God. We have another class that will only keep a part of the commandments and reject what part they think proper--a class that will follow their own counsels and pursue their own course. They are not what you would call latter-day Saints. They are not fulfilling the Law of the Gospel, nor those principles which were laid down for us to be governed by. These are serious matters all of them. Now, the question arises, what are we to do with them? We have already re-trenched a little upon some of these things and prevented people who are not considered worthy to be married, or to receive a full endowment to go to the House of the Lord--we have already decided that they may be married by our Bishop, which, I think, is very proper. This, in my estimation, might be carried very much further. Instead of taking those that would be considered almost outcasts, instead of taking a great many of those that call themselves "Mormons" and are not--not like men who used to call themselves Jews--for it was said that, all are not Israel who are of Israel; and at the present, all are not Latter day Saints who are called that name. There are certain men heirs according to the promise. There are certain men who do not have the spirit of the Gospel, and who do not live, or have lived, and never will, in accordance therewith. There are many who will never get into the Celestial Kingdom of God, if I understand things aright. Well, now these are things that demand serious considerations; and while we are desirous of carrying out the will and the word and the law of God, and not stand in the way of many men, or prevent them in anywise from

obtaining all the exaltation they are prepared to receive; still the question is, whether it is not necessary for us to tighten up on some of these points, and not place upon people--who may be otherwise good in many respects--responsibilities they do not comprehend, which they are not prepared to carry out. Allow them, of course, all the advantages connected with the lesser law, but do not permit them to partake of the greater until they show themselves worthy. The law of God is very strict and very rigid when we come to this higher order, and which is never lived up to. Now, that is saying a good deal, is it not? What is the meaning of the signs and the explanation given of them that we receive in the House of the Lord associated with Endowments? Are they carried out? When I say, never lived up to, where have they been? Now, there is something very serious associated with many of those matters. We read in the Book of Doctrine and Covenants that if a man does so and so after entering into this covenant, he shall be destroyed &c. As had been read in our hearing. Joseph Smith stated that, "if any of them should sin wilfully after they were thus cleansed, and sealed up unto Life Eternal, they should be given over to the buffetings of Satan, until the day of redemption." I speak of the importance of these things, and in doing so there is a big field opens before me. I can see the thing very distinctly. "Now are ye the Sons of God and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Then, we are the Sons of God. What else? Heirs of God. What is it to be an heir of God? Why? To be an inheritor of his possessions, is it not? Can you make anything else of it? I cannot. "Heirs of God and joint heirs with Jesus Christ." In the Book of Doctrine and Covenants we have a confirmation of what is written in this first passage.

"And also all they who receive this priesthood receive me, saith the Lord; For he that receiveth my servants receiveth me; And he that receiveth me receiveth my Father; And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. And this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

It will be observed from the above that a covenant is entered

into. It takes two parties to make a covenant. In this case one is our Heavenly Father, the other, those who enter into this priesthood. It is said God's covenant cannot be broken; it is also said that ours cannot be broken without incurring certain liabilities. We may talk about being heirs of God and joint heirs of Jesus Christ, we may talk about all the Father hath given to us, but if we violate this covenant we shall not have forgiveness of sins in this world or in the world to come." (sic) We are aiming at a high exaltation and to move on an elevated plane; but that very exaltation implies great responsibilities and while we plume (sic) ourselves as being heirs of God and joint inheritors of all things it is expected of us that we fulfill his law, and keep sacredly our covenants, and that God has as much right to demand of us the fulfillment of our covenants as we have to demand of him that he will fulfill his, and if we expect to derive from the Almighty those great and inestimable blessings he expects us and demands of us that we yield implicit obedience to Him, to his law in all things, temporal and spiritual, and seek to do His will on earth as it is done in Heaven. Very well, if we are heirs of God and joint heirs with Jesus Christ, and are allowed to partake of ordinances that are sacred--such as the God's have partaken of--then, must we after that go to work and join in the follies of the world, and take our own way, and run recklessly and carelessly along and commit all kinds of follies? We are not prepared to do anything of the kind. We must not do it; we are placed upon another platform; and God will expect us to walk according to the revelations he has given. It is not, shall we be prepared to associate with those parties? And if we are not prepared, shall we be excused if we having the power to bind on earth and it shall be bound in heaven, to seal on earth and it shall be sealed in heaven, to loose on earth and it shall be loosed in heaven--shall we be excused under those circumstances when we go before God our Heavenly Father and find hundreds and thousands perhaps that cannot pass by the angels and the Gods, hundreds and thousands that the guard will not permit to enter into this higher society--the heirs of God and joint heirs with Jesus Christ. How foolish we shall look if we see a train of people standing in this position. The question will then arise, who conferred certain blessings upon this wretch and upon the other? I think we would feel a little ashamed if we were to hear a great number of them get the order; "depart from me, ye accursed; I never knew you." We should feel ashamed. We should be considered loose, the same as we consider loose here who tamper with the ordinances of the House of God, or who

tamper with the law, whether the law of the land, or the common law of God, or the law of the Celestial Kingdom of God.

Now, I feel that there is a very great responsibility resting upon us in regard to all these matters; and if we are aiming to join in the Church of the First-Born, whose names are written in Heaven, and to associate with the Gods and participate with them in the exaltations and glories of the Celestial Kingdom, and are going to drag a lot of unworthy people in with us? They cannot go, and they will not go. It seems to me, therefore,—I have a strong feeling of that kind—that we ought to straighten up and get things into shape. Well there is a feeling around among a great many to keep the law of God and to do all that is required of them, yet there are those who do not want to step forward, or to do much more than they have done. They want to take the world easy and say, "Good Lord, and Good Devil, we do not know into whose hand we shall fall; for we have not much faith in God nor in the ordinances of the Priesthood." Then, again, there is a class of men who would seek the counsels of the priesthood all the day long if there can be anything made by it—any money in it—they are on the alert and very anxious for the welfare of Israel; but the moment you come to talk about obedience to the Priesthood they are ready to turn around and say, "No, I am independent man; and I do not propose to be placed in bondage." There is a class of men who have this kind of spirit. You know it. It is understood very well. Now, then, the question is, if we are trying to get into the closer communion with God—which we ought to be—we want to elevate with us a class of men in whom we have confidence—men that when you set them down you will know where to pick them up—instead of elevating men who are all the time catering to the devil, who are covetous and stooping to every kind of meanness and corruption.

Perhaps I have said enough upon this subject. I could talk for hours upon it. The field opens up as I go along; but these are some few ideas that may be sufficient for the present to lead us to the conclusion that we ought to be very particular as to those we receive into the Order. And then the question arises, whether we shall follow the order laid down in the revelation—the order of salutation &c. My impression is that if you say to a man as he come in, Art thou a brother? and thus and so, I salute you--would not that have a tendency to cause people to reflect a little? The question, is whether it would not be better to follow that form, and see if we cannot get back to the first principles and carry them out, and then carry out the other things? When many of the laws of the Kingdom were first introduced they were, of course,

the word and will and law of God; but the lack of knowledge, integrity and fidelity among the saints rendered them for some time inoperative and impracticable; for instance, as the building of the Temple in Jackson County, the carrying into effect the United Order, and other principles; but these were, nevertheless, the eternal truths of God, and were not mistakes made by the Almighty but were calculated to be, ultimately carried out to their fullest extent, and it is for us to approach this consummation as far and as fast as circumstances here permit and the Lord shall indicate. The matter referred to is one of those things which requires our more serious consideration. We should not be justified in changing the form of the Sacrament; we would not be justified in changing the form of baptism, nor of the laying on of hands. Other people thought they were justified in doing so and have done it. That has landed Christianity where it is. They have a form--and it is almost false to say that--but it is not the form nor the power. And while I would not wish myself to be hypocritical and too technical--I do not believe in technicalities--yet I do believe in the law of God and in the order of God.

**President W. Woodruff.** I desire to make a few remarks, with the President's permission. The ordinance of washing of feet was introduced by Joseph associated with the School of the Prophets; there was also a washing of feet associated with the Endowments given in the Kirtland Temple which was continued until the time the Saints left there. In Nauvoo he introduced the Endowments we are receiving today.

I agree with President Taylor's views in regard to our giving Endowments. I do think we should be more cautious and careful who we receive into our Endowment House to give them full Endowments. With regard to giving a portion thereof, and then letting candidates proving themselves worthy before receiving the rest, of course it is a matter to be left to Prest. Taylor. I do not believe, however, that a man should be allowed to go into that House, who does not pay tithing, and drinks and curses and swears.--

**President Taylor.** And breaks the Sabbath day.

**President Woodruff** Yes, Sir; a man who breaks the Sabbath day has no business there.

**President Taylor.** There is one thing I desire to mention. There was very little said about the ordinances there in early days. It was almost impossible to say anything. At the time these Endowments were given by Joseph, in Nauvoo, or soon after that, there was the greatest commotion imaginable. There was



**Joseph Smith's Store  
Nauvoo, Illinois**

**from a photo taken by  
B. H. Roberts,  
1885**

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**Place where endowments first given.**

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not an opportunity to enter into these things, nor to teach them. And in referring to this School that was established here, I do not wish to reflect upon President Young; I have no such idea in my mind; but I like to look at things as they are and judge of results. After Joseph was killed things were done in a great hurry. We worked day and night, giving these ordinances, and many people were administered to in private houses--some right in my own house--when the work in the Temple was shut down.

**President George Q. Cannon.** At the time that this washing of the feet was performed by the Savior, it was after the Transfiguration upon the Mount, when, according to our Teachings, Peter, James and John received the authority to preside--received the keys of the Kingdom. The Savior had been visited by Moses and Elias, and Peter was so delighted, and also the other Apostles, that the proposed to erect three tabernacles,--one for the Savior, and one for Moses, and one for Elias. We have been told that not only were the keys of the Kingdom given, but there was an Endowment given also. How full it was of course there is nothing written to show. But it seems, even after that, that Jesus washed his diciples' (sic) feet. Now, whether the washing of feet was suspended by the Endowment or not is a question in my mind, and probably, in all our minds. But it seems to me clear that after Peter, at least, had received an uncommon bestowal of power at the Transfiguration, that the Savior even after that washed his feet and the feet of the rest and commanded them that as they seen him do so should they do to one another. It was one of the last ordinances he performed in their midst. Brother Nuttall whispers to me a thing with which you are no doubt all familiar; that in the washing that takes place in the first endowment, they are washed that they might become clean from the blood of this generation--that is, I suppose, in the same way they are ordained to be Kings and Priests--that ordinance does not make them clean from the blood of this generation anymore than it makes them Kings and Priests. It requires another ordinance to make them Kings and Priests. If they fully receive of another endowment, a fulness of that power, and the promises are fulfilled in the bestowal of the power upon them. This, however, is a question for you, Sir, holding the keys, to decided upon.

The Lord will reveal to you whether there is any propriety in the washing of the feet--whether it has been superseded by the fuller Endowments we have received.

Now with regard to President Young, I have no doubt that the Spirit let him do as he did, and there were no doubt good reasons

for establishing the School in the way he did establish it. I do not think the time had then come (erased words) for the establishment of any such order as is laid down in the revelation.

In regard to your remarks respecting the giving of Endowments, I am fully in accord with them. It is a matter I have thought a great deal about. Bro. George A. Smith and myself had several conversations with President Young upon this subject. It was very strongly urged that there should be a division in the Endowments, and I have no doubt that the Lord will yet through you reveal to us what shall be done about the matter. It is as clear to me as the light of the Sun that there is a necessity for such a division. We have been carrying things on a very crude manner for many years. Joseph in his haste to get the Apostles and other Elders their Endowments bestowed everything he had received upon them. Being pushed, as it were by the Spirit and the exigencies of the times, he bestowed these things in their fulness upon the men whom he selected. In like manner, when the Temple at Nauvoo was completed, the Apostles (being in a hurry and the mob crowding upon us, and having to leave Nauvoo very quickly,) bestowed in like manner upon the people everything that had been received from the Lord. What has been the result? Why, we see that things of God have become too common. Our Endowments have become lowered to an extent that, to a man who appreciates their solemnity and importance, must look at it with pangs of sorrow to see the lightness to which these matter are treated. Men go into the Endowment House and come out of it as if it were some place of amusement. Now, there is nothing in my mind more clear than this: when you bestow blessings, however great they are, and make them easy to be obtained, and make them common, you reduce their value in the eyes of the people. They are easily obtained and therefore are to be considered of trifling importance. A man gains the favor of his Bishop, and without any previous trial, without going through any test, he is permitted to go into the House of the Lord and receive his Endowments, and in many instances, men receive their Second Endowment in the same way. Now, I do not know, by me experience of human nature and as a human being that anything of that kind treated in that way does not have the effect upon men's minds that it should have. It seems to me that there should be something for the people to live for, there should be something to struggle for, and that something must be kept before them. But you bestow everything upon them to begin with and the human mind is gratified and satiety (sic) ensues;

there is not that incentive to faithfulness in the future; there is not that reward to look forward to; the incentive is taken away by the whole blessing having been bestowed too soon. I could cite many instances of that kind. I remember my own case. I came home from a 5 years' mission on the Sandwich Islands. I had been as faithful as I knew how, I was engaged to a young lady and expected to get married. I was anxious of course that I should be married for time and eternity in order that my offspring might be born under the covenant. I got home and spoke to President Young on the subject. I asked him if he had any objection to my taking a wife. He asked me who I was going to marry; and upon his offering no objection, I stated that it would give me pleasure if he would perform the ceremony. "Well, George," said he, "I shall only marry you for time." I felt as though I would like it the other way; but I did not feel to question the decision of a Prophet of God. Well, he married me for time. I had had my endowments; my wife had not, and I supposed that was the reason. Now; what was the effect this had upon me? The effect it had was to drive me to the Lord. I had not attained to the blessings that I wanted and therefore I felt to contend for them. When the Endowment House was completed I then had my wife sealed to me for time and eternity. I appreciated that blessing then--after living in the other condition for five months--as I would not have done in the beginning. I placed a value upon it, struggled for it, plead for it. And in like manner I exercised faith that I might receive my Second Endowments.

Well, understanding this in my own life is a living proof to me of the value of having something to look forward to,--something in reserve.

This difficulty of a division of the Endowments presented itself, as I have said to President Young and President George A. Smith, and I think the Lord will reveal a way that will make this plain. By giving the Lesser Priesthood with the first key, and then let him magnify his position until he received the second key, and so on until he received the third key, I believe it would lead to the happiest results. Here are men who have received a fulness of the Priesthood, men who, for some reason or other, are not obedient to the Priesthood; they do not care anything about the Priesthood, and the result is that in all our counsels and in all our places of deliberation we have a class of men if the strict letter of the Law were carried out, would not have any place in our counsels. The Priesthood has been made too common in that respect. But if the Priesthood were conferred

only upon men according to their faithfulness. If it were shown that there were keys and blessings in reserve for them that could only be attained to by faithfully keeping the commandments of God, I believe it would have the happiest effect upon our people and especially in the organization of the School of the Prophets if it should be organized. There is this, too, you would admit a certain number of men, and if you are not careful you will admit a man, it may be whom represents a class of men; and if he is admitted there will be others who will think they ought to be admitted because he has been to the School. There is need of discrimination to be used in the beginning, it seems to me, to prevent a reoccurrence of these things. And for one, I would not lift up my hand if I had any voice, to admit any man to the School of the Prophets who would not be perfectly obedient to the Priesthood, and who would not be willing to consecrate all he had under the direction of the Priesthood. A man who cannot do that is not fit, according to my view of the School, to be a member, and I do not think such a man should think himself injured by my voting to keep him out, if he has not done faithfully. I hope and pray that God will inspire Prest. Taylor about these matters, that he will enable us to establish a correct order of things in relation to them. I feel that God is with us in this matter, and I feel, too, that it is no longer the mind and will of God that we should bestow all Endowments indiscriminately, as we have been doing, and that in our Temples we should institute a new order of things entirely.

**Elder Franklin D. Richards.** I do not feel that it would be wise to take up any further time in consideration of this matter. I want simply to say, however, that the feelings of my heart attest the truth of the sentiments expressed by President Taylor and President Cannon. And in regard to this matter of giving ordinances, blessings and Endowments so flush, I guess the brethren have heard me speak in my public discourses of how lavish the Lord has been in bestowing ordinances and blessings upon the people of His Church. I have felt, however, and have expressed by feelings in President Taylor's hearing that before long it would be necessary to give endowments in the Lesser Priesthood in some such a way as the matter suggested. But I feel in this this there is a powerful helper, to inspire those who get the lesser Endowment only at a time to faithfulness so as to be counted worthy to get their further endowments. This is a principle that exists in the Gospel. Even our Master Jesus had respect to the recompense of reward. It is natural, beginning with out little children, when we require something done in



Nauvoo Temple  
Nauvoo, Illinois

from a drawing by W. Murphy

conformity with our will to hold the hope of receiving a reward; and I do believe that the time is near when the Lord will make it manifest to be the proper way to give a measure of the Endowments first, leading the people to obtain the spirit and power of that measure before other endowments are conferred. There is such a thing, as has been stated, as being in too great a hurry. Brother Joseph, however, in the exigencies of the times, was compelled to be in a hurry in regard to these things, for the Church was being driven into the wilderness, and he hastened to confer these endowments, even a fulness thereof, upon all whom he considered worthy. That some separation was intended would almost appear from the revelation from which the Prophet Joseph gave concerning the City of the New Jerusalem. We will find there is designated a Temple for the Melchizedek Priesthood and a Temple for the Aaronic Priesthood, so that a special provision is made for this special thing--the separation and it would not be difficult now--if the President felt the moving of the Spirit so to do--to make this distinction by making one Temple for the Aaronic Priesthood and another, say the one at Manti, for the Melchizedek Priesthood.

**President Taylor.** Oh no; these Temples are built for the administration of both Priesthoods at the same time.

**Elder Franklin D. Richards.** In that case the Aaronic Priesthood could be administered in one portion of the Temple and the Melchizedek in another. Of course I merely make the suggestion, and do not contemplate that anything will be done in the matter unless the Lord manifests that it is his mind and will so to do.--I have for some time past felt another things, and particularly since the passage of this Edmunds Bill. That bill has had this effect: to pick out and sever the brethren who believe in the Celestial order of marriage from those who do not and who are slow to practice it, and it seems to me that this is the Lord's preparation to bring those brethren to a higher platform. I expect, however, that the day is not far distant when the Lord will manifest through our President his mind and will concerning all these matters. My mind is prepared for it. I think it would be consistent with the spirit and genius of our works; and I look for it in the due time of the Lord.

**President Cannon.** Respecting some men I will tell my own feelings. If I am in the way, if I am unworthy, if it was thought I did not magnify my priesthood as I should do; with my present feelings if it were said to me: "We cannot permit you to enter the School of the Prophets," I would prefer it, rather than that I

should be admitted, and then feel that I had been too leniently dealt with, and admitted where I should no have been. I would rather stay out of any place I am not fitted for, and strive for the help of God to qualify myself for, I think every good Latter day Saint should have the same feeling. I would like to feel myself so perfectly free and unrestricted, that if a man even though he were an Apostle was said not to live up to his calling as he should do--that that man, if I objected to his name being put down as a member, would not put me down as his enemy; because if such an objection were given against me I would, with my present feelings, submit and strive for the blessing.

**President Taylor.** A good many principles have been spoken of here today that lie (sic) right at the root of our religion. And our safety is abiding by the law and word and will of the ordinances of God. I do not believe in departing from any of the, that is, so far as they are applicable to us.

The meeting then adjourned.

Benediction by President Joseph F. Smith.

John Irvine, Reported.

The above report was read on Sept. 22nd 1883, in the President's Office in presence and hearing of the First President-- John Taylor, George Q. Cannon and Joseph F. Smith, and while it was being read, Bro's Wilford Woodruff and Brigham Young of the Twelve Apostles came in. The report was, after its purusal, accepted by all the above named brethren.

The question of who should be members of the School of the Prophets when again organized having been introduced, the following brethren were separately nominated and accepted by unanimous vote as members of that School: The First Presidency--

John Taylor,  
George Q. Cannon,  
Joseph F. Smith.

President Taylor instructed President Woodruff to call the Twelve Apostles and their councillors to a meeting to be held at the President's Office, at 3 o'clock, on Thursday afternoon next to consider their standing individually, before receiving them as members to the School.

Geo. Reynolds. Clerk.

Thursday, September 27th, 1883.

As per action of meeting held Sept. 22nd 1883. The First Presidency and Apostles met at the Office of President John Taylor at 3 o'clock P.M. Present: Presidents John Taylor, George Q. Cannon. Apostles W. Woodruff, L. Snow, E. Snow, F.D. Richards, A Carrington, B. Young, M. Thatcher, and H. J. Grant. Secretaries L. John Nuttall and George Reynolds.

President John Taylor stated the object of the meeting to be, to give further consideration of the organization of the School of the Prophets.

The minutes of the meeting held on Thursday August 2nd 1883, also on Saturday September 22nd 1883, were read by Secretary Nuttall. During the reading of the minutes, President Joseph F. Smith and Councillor Daniel H. Wells came in.

At the close of the reading President Taylor asked the brethren to make such remarks as they felt to do on the subject before the meeting, and Elder John Irvine was invited in the fully report the remarks made by the brethren.

President Wilford Woodruff, I want to ask questions of Brother Eratus Snow. He has been listening to the remarks which have been made here, and I believe he is the only man in this room who was in the Temple in Kirtland at the introducing of the first Endowment, I want to ask Brother Snow if he was present on any occasion. Apostle Erastus Snow answered in the affirmative. President Woodruff: That is one question I desired to ask. Then again I wanted to ask with regard to the principles of the washing of the feet, whether he has any recollection of any special teachings of Brother Joseph Smith on that subject. They commenced introducing the washing as I understood, in the School o the Prophets, and it was continued through all our Endowments the following year,—in fact as long as we were received in companies. That is the question that I wanted to ask if it could be answered in a few words.

Apostle Erastus Snow: Before the main room of the Kirtland Temple was completed, while the carpenter work was being finished and painted, and the veils being put in place—some weeks previous to this a room for the School was finished—a west room of the attic, which was dedicated for the meeting of the Elders that should be invited by the Presidency of the Church In which to receive special counsels and instructions, and in this room there were rules and regulations governing the House

were formally presented and accepted and adopted. It was in this west room of the attic that the Prophet first introduced and administered the ordinance of anointing the head. I was not present at the time. I was only a youth and had only been enrolled in the Elders Quorum; but I learned that Joseph first anointed his councillors and they anointed him; the Presidency anointed the Twelve, and they the first Seven Presidents of the Seventies, which later were instructed to anoint the members of their quorum, there being at that time only one quorum of Seventies. This I think was in the later part of February, 1836, and was continued throughout the month of March; but of this I could not be certain without referring to record or Journal. In the West room of the attic those to whom I have referred received the anointing of the head, and that anointing was sealed upon them by the laying on of hands. The President of the High Priests Quorum (Brother Don Carlos Smith) and the President of the Elders Quorum (Bro. Alma Beaman), and their councillors were also anointed, and they were instructed to anoint the members of their respective quorums. These quorums met in turns in that room, and the work was continued until each Quorum was organized all this, as I have said, took place, to the best of my recollection, during the later part of February and the month of March; the work seemed to continue for a month or six weeks before the main room of the Temple was dedicated, which took place on the 27th of March 1836.

President Woodruff: What I want to get at is when the ordinance of the washing of the feet was first introduced.

Apostle E. Snow: The introduction of the Washing of the Feet in the Temple, so far as I have any knowledge, was after the dedication of the main room of the Temple, to the best of my knowledge was not introduced in the West room on the attic when the Quorums were organized and the members thereof received their anointings, but after the dedication of the main room, the Priesthood was called together in the main room, and the Prophet introduced the ordinances of the Washing of the Feet. The pulpit erected for the Melchizedek Priesthood was in the West end of that building; the pulpit for the Aaronic Priesthood was in the east end. The vails were suspended from the ceiling of the main building and let down by means of ropes and pulleys--made to be let down or rolled up from the ceiling to floor. These vails divided the room into 4 parts. Then in addition to these there were small vails that could be let down to encircle each pulpit by itself. First a vail for the upper pulpit for the First Presidency; then another for the next three seats, and then a

third; thus dividing the Presidency of each Quorum by themselves then they met in prayer or in consultation. But when the Priesthood generally were called together in Public Capacity, one vail could be let down cross ways in the center, separating those of the lesser Priesthood from the Melchizedek. At the time we were all invited together to receive the ordinance of the washing of feet, (my present recollection is that) the four principal vails were let down dividing the room into 4 parts, but this was for convenience rather than to separate the Priesthood. The ordinance of the Washing of the Feet was performed in each one of these compartments. In each compartment tubs were provided. The Prophet first gave general instructions and then the vails were let down, and the ordinance proceeded quietly in all the 4 compartments.

President Cannon: This ordinance was administered to the Priesthood only?

Erastus Snow: Yes, to the Priesthood only; there were no sisters present. The Prophet proceeded to wash the feet of his brethren, then he instructed the different leading Elders to proceed to wash the feet of their brethren, and thus they washed each others feet.

President Woodruff: This ordinance appears to have been in connection with the giving of Endowments rather than as an introduction to the School of the Prophets. I would like to ask Brother Snow if there ever was any change in the ordinance, whether there was an ordinance of the washing of the feet as an Endowment, and another as an introduction to the School of the Prophets?

Apostle Erastus Snow: I did not understand that this ordinance was an introduction to the School of the Prophets. The salutation contained in the revelation was not made use of. The Priesthood was called in by a general invitation, and they came in promiscuously. After receiving general instructions they proceeded to according to instructions given by the Prophet. The Prophet himself was in the room when I received my washing of feet, and I was present most of the day. The Prophet went from one room to another while the washing of feet was going on; and when they all got through the tubs were removed and everything cleaned up. Then the Prophet blessed the Elders and told them to speak and prophesy and speak in tongues as they felt moved upon by the Holy Ghost. It was after the Washing of Feet that the Spirit of Prophecy seemed to rest upon the Elders to a considerable extent, and a great many things were spoken by the Elders that appeared marvelous at the time.

**President Woodruff:** What I desire to get at is, whether there was any change in this ordinance during the two years it was carried on? Whether there was an ordinance of washing of the feet in the giving of Endowments, and another for admission to the School of the Prophets? I made some remarks, at a previous meeting that appear to conflict somewhat with the Washing of the Feet described by Brother Snow, and I do not desire them to so appear.

**President Cannon:** Here is the point, I see quite a distinction. I made use of some remarks as to whether the Washing of Feet in the giving of Endowments superseded the other ordinance. I do not believe it did. But to clear the point up, let us ask Brother Snow: Did you not understand then that the Washing of the Feet as a preparatory to admission to the School of the Prophets was an entirely distinct, and in no way connected with the Endowments?

**Apostle Erastus Snow:** I so understood. I did not understand to be a preparatory work either. I understood it rather as a finishing work, and the words used in most cases according to the best of my recollection, where: "I wash you and pronounce you clean from the blood of this generation."

**President Taylor:** Were you in the School of the Prophets?

**Erastus Snow:** I do not know that I ever attended anything that was called the School of the Prophets until I attended the School established by President Brigham Young in Salt Lake City.

**President Taylor:** The thing is here, Bro. Snow. There were two things apparently designated. One in relation to the Endowments, and another in relation to the School of the Prophets. You received your Endowments in that Temple, didn't you?

**Apostle Erastus Snow:** I received the same Endowment I understood, that was given to the Elders; which is a preparatory Endowment, but the ordinance of the general washing of the body, which was afterwards introduced, was not attended to in the Kirtland Temple.

**President Taylor:** No. I understood that, I received my Endowment also in that House, at the time when the Twelve were on their way to England. The ordinance that was attended to was precisely that of which you speak--that is, the anointing of the head and the Washing of the Feet, and the pronunciation of being clean of the blood of this generation. But there seems to be another ordinance associated with the School of the Prophets. You will remember, however, that soon after these things were introduced in Kirtland a great amount of confusion began to

prevail, a spirit of apostasy, to a very great extent, prevailed among the people, consequently a great many of these things had necessarily to be dispensed with. Furthermore, there were things revealed very frequently--not in their fulness, but still strictly in accordance with the word, and will, and law of God, which were only temporarily entered into and they were unable to perfect those things because of the weakness, and covetousness, and the wickedness of the people. But those things like other ordinances that were introduced by Joseph--say before the Temple was finished in Nauvoo, were perfect in themselves, and were calculated to be administered to all who were prepared to receive them, but not to everybody, and that is where the thing comes in. Now, then, as regards to the question touched upon here, pertaining to the Washing of Feet and the anointing of the head, and in the Endowments--the Endowments certainly were not the School of the Prophets; the School of the Prophets; was not the Endowment; the order was different. You did not, when you had your feet washed, partake of the Sacrament did you, Bro. Snow?

Apostle Erastus Snow: To the best of my recollection we partook of the Sacrament in the evening, and none but the Elders were present; but whether it was in the evening before the Washing of the Feet or the evening after I am not prepared to say. I think it was the evening after we had got through with the Washing of the Feet. That there was not a School organized according to the revelation, and which during this period and afterwards, I am not prepared to say, because as I have said I was a mere boy at the time. The fact of I never attending any such School is no evidence it did not exist.

President Taylor: There was a School of the Prophets in Kirtland. There was also one in Jackson County, Missouri. We are not told precisely who presided over the one in Kirtland, but the information is that Joseph presided over, and that Elder Parley P. Pratt presided over the School in Jackson County.

Apostle Erastus Snow: I understand, President Taylor, that the School of the Prophets had been in existence two or three years before we received this Washing of the Feet to which I alluded. I had heard of it and had read the revelation, and understood that such an order existed, but I never attended any meeting of the School until I attended the one established in Salt Lake. I did not understand that this Washing of Feet was identically the same with the ordinance for admission to the School of the Prophets. I understood it to be something extra. I did not understand this Washing of Feet to be an introduction to

the School of the Prophets.

President Cannon: That is the point we wanted to draw out.

President Taylor: When you received this Washing and Anointing it was an Endowment, was it not?

Apostle Erastus Snow: Yes, a portion of the Endowments; that is what I meant by saying it was a finishing work, because it was the last.

Apostle F.D. Richards: The fact that the School of the Prophets was organized in 1833, would lead us to pre-suppose that this ordinance, of which Bro. Erastus has spoken, was not intended as a preparatory ordinance for admission to the School. The School had been established about three years before this Endowment was given.

President Joseph F. Smith: There are some remarks by the Prophet in relation to this subject to be found in the 15th Vol. of the Millennial Star. I think it would be well to have these remarks read. The 15th Vol. of the Star having been procured, Bro. George Reynolds read the remarks referred to. They are to be found on page 423, and are as follows:

"You want to know many things that are before you, that you may know how to prepare yourselves for the great things that God is about to bring to pass. But there is one great deficiency or obstruction in the way, that deprives us of the greater blessings; and in order to make the foundation of this Church complete and permanent, we must remove this obstruction, which is, to attend to certain duties that we have not as yet attended to. I supposed I had established this Church on a permanent foundation when I went to Missouri, and indeed I did so, for if I had been taken away, it would have been enough, but I yet live, and therefore God requires more at my hands. The item to which I wish the more particularly to call your attention to-night, is the ordinance of washing of feet. This we have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordinance aside from the world.

We have not desired as much from the hand of the Lord through faith and obedience, as we ought to have done, yet we have enjoyed great blessings, and we are not so sensible of this as we should be. When or where has God suffered one of the witnesses or first Elders of this Church to fall? Never, and nowhere. Amidst all the calamities and judgments that have befallen the inhabitants of the earth, His almighty arm has sustained us, men and devils have raged and spent their malice in vain. We must have all things prepared, and call our solemn

assembly as the Lord has commanded us, that we may be able to accomplish His great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordinance of washing of feet. It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us here.

The endowment you are so anxious about, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in you hearts, be faithful in all things, that when we meet in the solemn assembly, that is, when such as God shall name out of all the official members shall meet, we must be clean every whit. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other, if you do you will not get an endowment, for God will not bestow it on such. But if we are faithful, and live by every word that proceeds forth from the mouth of God, I will venture to prophesy that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; our blessings will be such as we have not realized before, nor received in this generation. The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter into the celestial kingdom of God, and enjoy it forever."

President Taylor: There is an important item. Read the last two or three sentences over again.

Brother Reynolds read: "The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter into the celestial kingdom of God, and enjoy it forever.

You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned. The sick will be healed, the lame made to walk, the deaf to hear, and the blind to see, through your instrumentality. But let me tell you, that you will not have power, after the endowment to heal those that have not faith, nor to benefit them, for you might as well expect to benefit a devil in

hell as such as are possessed of his spirit, and are willing to keep it: for they are habitations for devils, and only fit for his society. But when you are endowed and prepared to preach the Gospel to all nations, kindreds, and tongues, in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels, and exercise his tremendous mission upon the children of disobedience; and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes."

President Taylor: The Prophet speaks there as if the then Twelve were to bind up the testimony and seal up the law, etc. Whereas, they are nearly all dead. But that was not to be done by them, for the time had not come; but has to be done by the same priesthood, when the time does come. I will tell you another thing that I have had come to me very often while I have been preaching. In speaking about the prosperity of the work of God and the rolling forth of Zion, I have been led to say, "Woe! Woe! to them that fight against Zion." That is in strict conformity with what has first been read. The Lord will handle them by and by.

After some further conversation on this matter, President Taylor said: We have met now to talk about the School of the Prophets. We have taken some preliminary steps in relation to it, and if any of the Twelve have any remarks to make or light to throw upon the subject, there is now full opportunity to speak, so that we may come to some action in relation to this matter.

President Woodruff: I wanted to make some remarks at the proper time in regard to myself--my standing and position and to inquire if there was any objection to my being a member of the School.

President Cannon: Thought it would be better to first accept the minutes which had been read, and then as members were proposed and accepted, they could be recorded as the acceptance of the First Presidency had been.

President Taylor inquired if they were prepared to vote on the acceptance of the minutes and the principles contained therein.

Apostles F.D. Richards was quite prepared to vote but would humbly ask that, before the question was put another word might be inserted in his remarks for the word "Polygamy." That was a Gentile word, and he would rather, have another word inserted--say Patriarchal or Celestial marriage.

President Taylor said that the alteration would be made as requested.

Councillor Daniel H. Wells was ready to vote on the

acceptance of the minutes as a report of the meeting; but as to the change in the giving of Endowments, was that to be accepted without further discussion?

President Taylor: What is contained in the minutes in regard to them is simply an expression of opinion.

Coun. Wells: What I wanted to get at, in accepting these minutes we do not vote to accept a change in the plan of giving Endowments.

President Taylor: There is no change of plan contemplated at all, further than to give a portion of Endowments at a time, and another at another time. But we have not arrived at that point yet. The question is merely as to accepting the minutes as far as we have gone.

Coun. Wells: There is this difficulty which presents itself to my mind. Persons do not get sealed until they are ordained to the Melchizedek Priesthood. But persons getting the lesser priesthood might want to take a wife. Now, in this case, would they be entitled to the same sealing ordinances?

President Taylor: They would not have the privilege at first.

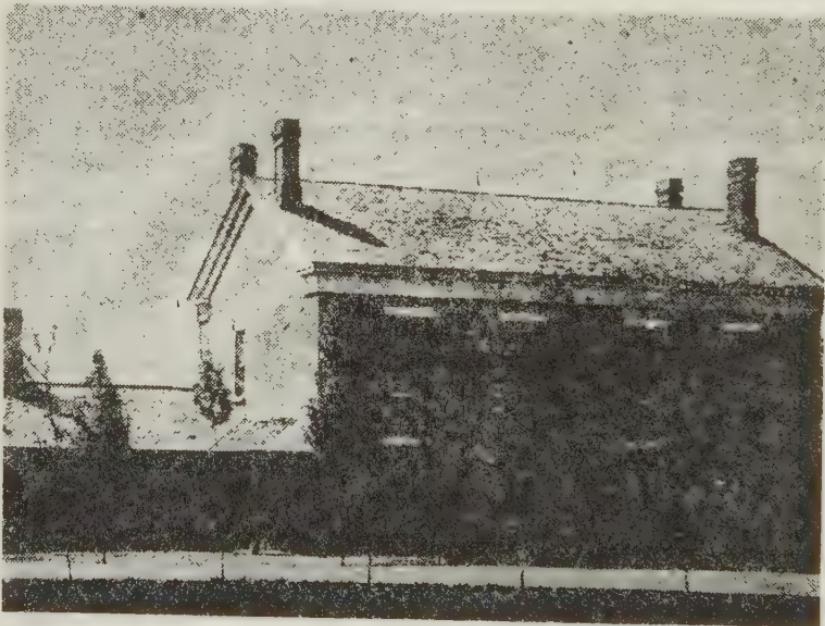
Coun. Wells: Bro. Cannon has stated in his remarks that he was first married for time. But there is this objection arises in my mind. A person who is not sealed according to the order of the Holy Priesthood, his children are not legal heirs to the Priesthood. Hence, where people are married for time, I do not understand their children would be legal heirs to the Priesthood, and consequently would have to be adopted.

President Taylor: That is correct. We understand these things.

Coun. Wells: Pres. Young thought probably the time would come when the First Endowment could be given to the lesser Priesthood in a garden where there would be trees, and then let those receiving this first Endowment go on and prove themselves for a while; but this question of marriage and sealing for time and eternity, and the heirship of children always came in as an objection to separating the Endowments.

President Taylor: Yet you know, and I know, and we all know that there are very great many of our people who are living and probably never will live in a way to secure Celestial Exaltation. It is not because they are Latter-day Saints that they are going into the Celestial Kingdom. It is not everyone that saith "Lord, Lord," that is going into the Kingdom of Heaven. We find a great many incompetent people in our midst, and I suppose it is proper there should be for the time being; we are told the tares have to grow with the wheat until the harvest, at the same time

we should not be very anxious for the tares to be mixed up with the wheat, especially if we want to accomplish any special purpose. And concerning these things I will mention an incident that will throw a little light on this subject. One of our brethren--a very good man, (I won't mention his name)--wanted to know if his son.--a very good boy could have his endowments. I replied that under the circumstances I would not want my children to have their endowments. Why not? Because they would have to take upon themselves obligations and responsibilities which they might not be prepared to fill. Why not? I will show you one reason. Our youth are all the time subject to temptation and are liable to be led astray. If they should commit adultery or fornication as it may be called, what would be the result? The result would be that they would have to make acknowledgement before the Church and ask the forgiveness of the Church, and if they were forgiven after making their confession, they would pass, say for the first time; but for the second offense they must be cast out. That is the way I look upon people who have not entered into this covenant. When they have entered into the marriage covenant and commit adultery it is said they shall be destroyed. Now, I would not like to place my children in the position, under these circumstances. I would much rather they had a chance under the first arrangement of overcoming their weakness, and have a standing in the Church. I now speak of the laws of God being carried out and we are supposed to carry them out. I cannot feel in the least to have people who commit adultery continued members of this Church--that is people who have entered into sacred covenants if there is anyway for their redemption it is not made manifest to me. Furthermore, the law says they shall be destroyed. I would not want to place responsibilities upon people until their minds and character were mature to enable them to act wisely, prudently, and intelligent, and to magnify their calling. What is meant then--I am among men who understand these matters--by the passage in the revelation where it says that "they that are sealed by the Holy Spirit of Promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood--yet shall they come forth in the first resurrection and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered over to the buffetings of Satan until the day of redemption"? Well, it is just on the same principle as that Peter



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spoke of, to people of his day. He said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you:" Now what would be the law of God if carried out?--What is it to be destroyed in the flesh? What does that mean? [Sign of the Priesthood] You all know. What does that mean [Another Sign of the Priesthood] You all know. Now if that was carried out-----

Coun. Wells: Is that what is meant be being destroyed in the flesh?

President Taylor: I think it would be pretty near.

Coun. Wells: Well, cutting off the Church don't pay the penalty.

Prest. Taylor: Leave them in the hands of God, or in the hands of the devil.

Prest. Cannon: I have some views on this subject which I would like to give expression to at the proper time. It is a matter in which I am deeply interested. I think there is not that harmony of views among us--I do not mean among the Twelve, but among the Priesthood, that there should be, and probably this is because of our not understanding each other. Some times when it is convenient to Prest. Taylor I would like this subject talked over. I find a division of views on prominent men in the Priesthood upon this subject.

Prest. Taylor: Well, what is the School of the Prophets for?

Prest. Cannon: Just the thing.

Prest. Taylor: I will mention another case which will serve to throw a little light upon both points that have been discussed. There was the case of a young woman who had committed adultery. When she went through the Endowment House she was about 16 or 17 years of age and did not comprehend the nature of the obligation into which she was entering, which is the position of a great many. Well, she committed adultery. The man who committed this act with her stood in another position. He was more aged and should have understood better, and to know what he was doing. That man cannot be forgiven. The other would be considered as a non-age. That is the way I have looked at that case. She had not arrived at the years of maturity; he had. In some of these cases there maybe perhaps a change in relation to these matters; but it is a thing-----

Coun. Wells: The man would be held more responsible anyway.

Prest. Taylor: It is a thing we should be very careful about. But I did not make that revelation. I cannot change it. I am not

authorized to change it. The law says they shall be destroyed; I cannot say they shall not. Unless the Lord manifests something to me about things of that sort, I do not feel authorized to go contrary to the word of God on these subjects. They are very important. As it is said, in times of men's ignorance God winked at it. Now, he calls upon all people everywhere to repent. I look upon it that we are called upon to carry out the law and will and word of God, and we have no right to change either. Formerly we are told there were placed in the Church Apostles, Prophets, etc. for the perfecting of the Saints and the edifying of the body of Christ. But if these laws are not put into execution how is the Church to be perfected. If drunkards, sabbath-breakers, whoremongers, are allowed to carry on their wickedness, how is the Church to be purified? And who will be responsible for these things? Those who will permit them. The Church ought to be purified; we ought to be stepping forward in purity; and seeking to do the will of God on earth as it is done in Heaven.

Upon the question of accepting the minutes of the two previous meetings as read, being presented by Prest. Taylor, all the brethren present voted to approve and accept them--

On motion the meeting adjourned until 10 A.M. tomorrow at the Presidents Office.

Friday, Sept. 28th 1883.

The First Presidency and Apostles met as per yesterdays adjournment at the Presidents Office at 10 o'clock A.M. Present Presidents John Taylor, George Q. Cannon, and Joseph F. Smith.--Apostles W. Woodruff, L. Snow, F.D. Richards, A. Carrington B. Young, M. Thatcher and H. J. Grant. Councillors John W. Young and Daniel H. Wells, and secretaries L. John Nuttall and George Reynolds.

President John Taylor said: It has been thought proper in having people enter the School of the Prophets that their standing in the Church and suitability for membership therein should first be thoroughly understood, and due precaution is very necessary in all these matters. The First Presidency have met and upon due consideration have passed upon their own name--and it would be well for the Twelve to take the same course; afterwards as other names are presented, they can be canvassed and properly accepted. Formerly the Sacrament was administered, and afterwards the Washing of the Feet was attended to, and they who were thus washed were pronounced clean from the blood and sins of this generation. We are now

moving on a higher plane, and are being thus properly organized will put us more in accord with our professions as Latter day Saints.

In reflecting upon these matters I have often had impressions that we should have these organizations in the several stakes, and have proper persons appointed to carry them on, and as Bro. Parley P. Pratt was called in an early day, and labored under the direction of the Prophet Joseph Smith. If we will decide, we can then have these matters properly carried out through the whole church in all its Stakes.

In talking of the Kingdom of God being established upon the earth, will of God being done on the earth as it is done in heaven---as I understand it, if the Kingdom of God is established we must commence among ourselves.

When President Brigham Young organized the School of the Prophets, he called it a theological class, which was in effect the School of the Prophets, and after running the same for a season, he was compelled--by causes well known to us all--to discontinue them. Now the question is, shall we commence aright, according to the pattern laid down, and then continue right along without any failures? For we have a legitimate claim upon our Heavenly Father for his guidance and direction in all our doings; and by calling upon Him we will be enabled to carry out the mind and the will and law of God.

I am called a Prophet of God, also a seer and revelator. My councillors are also sustained as Prophets, Seers and Revelators, as also the Twelve and their councillors. Is this a fiction or reality? Joseph fixed these matters in his day, and they are no fiction.

The Presidents of Stakes are placed in the same position as the Church in Kirtland, when the Prophet Joseph presided over it. The Presidents of Stakes and their councillors stand in the same relationship to the Stakes, as Joseph Smith and his councillors stood to the Stake in Kirtland, with this difference that their authority extends only to the stake while that of Joseph Smith and his councillors extended to the whole World.--that being the case they would be quite as confident to manage their affairs as we are to manage ours, and they could select that class of men to associate with them, as we have with us, for they have the right to know the mind and will of God in their behalf.

In regard to this school we read that the authority was to extend to the High Priest to the Deacon. This would embrace all the faithful in Zion.

These Presidents of Stakes shall be directed to thus organize,



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**George Q. Cannon, Pres. John Taylor,  
Joseph F. Smith**

and if they had access to the First Presidency, or to the Twelve, there would be a connecting link among all the presiding authority of the Church and Kingdom of God on the earth, they could extend the information received, so far as practicable among all their people.

There are many things which belong properly to the School of the Prophets and which concern the School of the Prophets and none others, and we should fully understand these matters as they are.

Now in our investigations as to each other do not want to have any ill feelings engendered, and in considering the character, do what we do in the spirit of kindness and generosity towards each other, doing all that we do in the fear of the Lord. Thus we can introduce an order whereby the faithful saints can understand the mind and will of God and then be able to do it. If you brethren of the Apostles will take among yourselves and fully consider these matters, alright. We do not wish to be present unless you desire,--but when you want to meet with us, we shall be pleased to meet with you. You can have this office to meet in, or the Social Hall as you may wish.

Bro. W. Woodruff asked what course it would be expected for them to pursue in their talking together.

Prest. Taylor: Just as you may think best among yourselves. I do not wish to propose any cast iron rules but leave the matter for your own action.

The meeting adjourned and the apostles retired.

Friday Sept. 28, 1883.

at 4:30 P.M. President Wilford Woodruff with his brethren of the Twelve Apostles came to the Presidents Office and wished to meet with the First Presidency upon which a meeting was held. All present as at this mornings meeting, also Elder Erastus Snow.

President W. Woodruff: I want to say to the First Presidency that we have been together as a Quorum since this mornings meeting except for one hour. We have had a free and full talk upon our individual affairs--upon our family matters and the Word of Wisdom, the duties and responsibilities which devolve upon us as Apostles etc. and we have come to the conclusion that we will more fully observe the Word of Wisdom, as we have all more or less been negligent upon that point--that we will conduct our personal lives and the affairs of our families in a more Christian manner in the future, and in conformity with our calling and high profession as Apostles of the Lord Jesus Christ.

We examined into the reported criminality of Brother Carrington while in England, and have had a full explanation from him of these matters, and find there is no criminality to be attached to him, yet he was very unwise and imprudent in his course while abroad, which might have given cause for grave suspicions. Brother Carrington is also convinced that his conduct was not consistent with his calling as an apostle.

Brother John W. Young has also expressed his desires to more fully live up to the requirements of his religion, and to magnify his calling. Hence we have passed upon and accepted each of the members of our Quorum who have been with us today and now present--and submit ourselves and actions for the consideration of the First Presidency.

Prest. John Taylor: As a body of Apostles you have the right to examine into the lives, conduct, and character of each of your members, and if upon your investigation you are and can be satisfied with each other, I am sure I ought to be. For you are competent to investigate and adjudicate as between yourselves. I am satisfied with your actions today and your report as I feel assured my councillors will also be.

So far as Brother Carrington is concerned I had received a letter from Brother John Henry Smith pertaining to some matters which I considered more a matter of imprudence and indiscretion rather than criminal. Yet I felt it proper to have the matter referred to you brethren of his Quorum for such consideration as you might think proper, and handed to Bro. F.D. Richards that you might see what the charges were.

Elder E. Snow stated that the Quorum had not seen the letter referred to, but that President Woodruff had made a statement in which he referred to the matters said to be contained in said letter, and upon which Bro. Carrington had made explanations.

Elder Woodruff: He did not have the letter read but had fully explained its contents so far as he knew them as he had also received a letter from Bro. John H. Smith.

President Joseph F. Smith stated that some time ago Bro. F.M. Lyman had been informed by one of the brethren returning from his mission from England that there was some misconduct between Brother Carrington and a certain sister while they were at Liverpool, which was very derogatory to the character and position of an Apostle in charge of such an important mission. And he thought in justice to Brother Carrington that full investigation should be held, especially as he claims there was no criminality on his part.

Brother John Henry Smith's letter, also an accompanying

We examined into the reported criminality of Brother Carrington while in England, and have had a full explanation from him of these matters, and find there is no criminality to be attached to him, yet he was very unwise and imprudent in his course while abroad, which might have given cause for grave suspicions. Brother Carrington is also convinced that his conduct was not consistent with his calling as an apostle.

Brother John W. Young has also expressed his desires to more fully live up to the requirements of his religion, and to magnify his calling. Hence we have passed upon and accepted each of the members of our Quorum who have been with us today and now present.--and submit ourselves and actions for the consideration of the First Presidency.

Prest. John Taylor: As a body of Apostles you have the right to examine into the lives, conduct, and character of each of your members, and if upon your investigation you are and can be satisfied with each other, I am sure I ought to be. For you are competent to investigate and adjudicate as between yourselves. I am satisfied with your actions today and your report as I feel assured my councillors will also be.

So far as Brother Carrington is concerned I had received a letter from Brother John Henry Smith pertaining to some matters which I considered more a matter of imprudence and indiscretion rather than criminal. Yet I felt it proper to have the matter referred to you brethren of his Quorum for such consideration as you might think proper, and handed to Bro. F.D. Richards that you might see what the charges were.

Elder E. Snow stated that the Quorum had not seen the letter referred to, but that President Woodruff had made a statement in which he referred to the matters said to be contained in said letter, and upon which Bro. Carrington had made explanations.

Elder Woodruff: He did not have the letter read but had fully explained its contents so far as he knew them as he had also received a letter from Bro. John H. Smith.

President Joseph F. Smith stated that some time ago Bro. F.M. Lyman had been informed by one of the brethren returning from his mission from England that there was some misconduct between Brother Carrington and a certain sister while they were at Liverpool, which was very derogatory to the character and position of an Apostle in charge of such an important mission. And he thought in justice to Brother Carrington that full investigation should be held, especially as he claims there was no criminality on his part.

Brother John Henry Smith's letter, also an accompanying

thereto, was read by Elder Nuttall.

Upon which by request of Elder Carrington said: These statements are very much mixed---Sister Kirkman (sic) was an orphan girl and a resident of Bolton. We needed an assistant housekeeper at 42 and as she appeared a suitable person we had her come to 42 as an assistance housekeeper. She was not very strong and we soon found that cooking did not agree with her, hence she did the work about the house--and when she was not so engaged I gave her the priviledge of the prayer room whenever she pleased, and at her leisure to knit, sow, read, etc. and when it did not interfere with the business of the office. She was a woman very free to chat and talk and make herself agreeable, as English women are; but as I thought it gave no cause for any suspicion as to her conduct.

As to the statement that Sister K. was seen lying on my body, while I was on the lounge in the Prayer room, I do not know of any such an occurence, as there was none. Such a report may possibly have arisen from her free manner in coming into the room at times, and she may have sat down on the foot of the lounge at the same time Norman came into the room. There could have been no other cause. As regards to the London trip as Sister Kirkham (sic) was about to emigrate had not seen much of the country, and never been to London--I asked her if she would like to go to London and she accepted the invitation. I wrote to a Sister where I generally stay when there, inquiring if a room could be provided for her use and found it could--we went to London and while there I asked Brother West to take her around and show her the sights, and I never accompanied her to any place while there. In relation to my accompanying Sister Kirkham (sic) to make purchases, etc. there had been some complaints as to some of the parties who had furnishing 42 with supplies, and I went once with Sister K. to the Baker as his bread had been somewhat lumpy with pieces of flour,--and also to the man who furnished the butter, and to the fish monger once.

The Cabin story is all false, and made out of whole cloth, for I do not know that I saw her at anytime on the steamer more than to say good-bye. The writing to me and addressing me as My Dear Pa, I do not know of receiving but one letter from her, and that was while I was at Glasglow. She asked me about when I would be at 42.---she may have addressed me as Pa for I am old enough to be her grandfather. The Evanston matter was also made out of whole cloth.

Now as to my course I must admit that others might have had suspicion as to my conduct, as Sister Kirkman (sic) was very free

and talkative,--and which was to say the least very unwise, and imprudent; but there was no intuition of wrong by me or by her in these matters, yet I now see that others might think so. I can say that I have never in my life, had any connection with any female other than my wives, either at home or abroad, the Lord had preserved me free from anything of that kind.

After hearing the statements of Brother Carrington, the President asked the brethren present if they were still willing to accept and approve Bro. Carrington, to which they assented. President Taylor called a vote on the question[:] Are the Twelve and the Councillors willing to receive and approve of the First Presidency and of the Quorum of the Twelve and their councillors now present; and the First Presidency to receive and approve of the members of the Twelve Apostles and the councillors present. All voted in the affirmative.

Adjourned.

Meeting of the First Presidency and Apostles 3 P.M. Tuesday  
2nd October, 1883, at President Taylor's Office.

Present: Presidents John Taylor, George Q. Cannon, and Joseph F. Smith. Apostles Wilford Woodruff, Lorenzo Snow, Erastus Snow, F.D. Richards, Brigham Young, Albert Carrington, Moses Thatcher, Francis M. Lyman, and Heber J. Grant, and Elders Nuttall and Reynolds.

Prest. Taylor instructed Brother Lyman what had been done toward organizing the School of the Prophets during the last two meeting (he being then absent) "We have thought that it was proper to fill a class of people who would adhere strictly to the laws of God; on that basis the School would be organized. He afterwards referred to the law of the Lord concerning the doctrine as contained in the Book of Doctrine and Covenants, both with regard to those who had not and those who had received their Endowments; which laws he felt he nor any other person had a right to change nor alter. Regarding the School the First Presidency had a full and free discussion and were in entire harmony, so with the Twelve at the last meeting the First Presidency and the Twelve voted to accept the First Presidency. I think that according to the leadings of the Spirit we might introduce others; and organize the School as it was first intended. It may be well also to organize other Schools in the Stakes, under the direction of the Presidency of the Stake, and the question is whether it would not be better for them, at any rate for a time, to submit the names of those proposed for membership for supervision or acceptance.

Prest. Woodruff thought it would be well, in the beginning, if the First Presidency could not meet to organize the School, that some of the Twelve should.

Prest. Cannon drew attention to the difference in the Presidents of the Stakes as to the standard they would insist upon with regard to those they admitted, some would require a higher standard than others. He thought something should be done to insure uniformity.

Brother Richards thought the Presidents of Stakes should first belong to the School here.

Prest. Cannon spoke of the Revelation given about a year ago, regarding fulfilling the word of the Lord. Some of the brethren in high positions had, so far as he knew had not fulfilled that law.

Brother Lyman stated that he being absent when the vote was taken wished to be passed upon. Prest. Woodruff asked him some questions with regard to his life, which questions being satisfactorily answered, Brother Woodruff moved he be accepted Carried unanimously.

Bro. Lyman said that he accepted all his brethren of the Council with all his heart. He also accepted the minutes of the meeting as the rest of the brethren had previously done.

In answer to the question from Bro. Jos. F. Smith Prest. Taylor said that at present it would be well to confine the School to official members of the Church, and extend gradually. There might ultimately be more than one School in a Stake, if circumstances made it desirable.

October 3, 1883

Prests. John Taylor and George Q. Cannon, Apostles Erastus Snow [ ] Brigham Young, Francis M. Lyman, and Heber J. Grant, and Elders L. John Nuttall and Zebedee Coltrin present.

\*Bro. Zebedee Coltrin said: I believe I am the only living man now in the church who was connected with the School of the Prophets when it was organized in 1833, the year before we went up in Zion's Camp.

Prest. Taylor: How many were then connected with the School at that time?

Bro. Coltrin: When the Word of Wisdom was first presented by the Prophet Joseph (as he came out of the translating room) and was read to the School, there were twenty out of the twenty-one who used tobacco and they all immediately threw their tobacco and pipes into the fire.

There were members as follows: Joseph Smith, Hyrum Smith, William Smith, Fredrick (sic) G. Williams, Orson Hyde, (who

had the charge of the school), [,] Zebedee Coltrin, Sylvester Smith, Joseph Smith Sen. [,] Levi Hancock, Martin Harris, Sidney Rigdon, Newell (sic) K. Whitney, Samuel H. Smith, John Murdock, Lyman Johnson and Ezra Thayer.

The salutation, as written in the Doctrine and Covenants was carried out at that time, and at every meeting, and the washing of feet was attended to, the Sacrament was also administered at times when Joseph appointed, after the ancient order; that is, warm bread to break easy was provided, and broken into pieces as large as my fist and each person had a glass of wine and sat and ate the bread and drank the wine; and Joseph said that was the way that Jesus and his disciples (sic) partook of the break and wine; and this was the order of the church anciently, and until the church went into darkness. Every time we were called together to attend to any business, we came together in the morning about sunrise, fasting and partook of the Sacrament each time; and before going to school we washed ourselves and put on clean linen. At one of these meetings after the organization of the school, [the school being organized] on the 23rd [of] January, 1833, when we were all together, Joseph having given instructions, and while engaged in silent prayer, kneeling, with out hands uplifted each one praying in silence, no one whispered above his breath, a personage walked through the room from East to west, and Joseph asked if we saw him. I saw him and suppose the others did, and Joseph answered that is Jesus, the Son of God, our elder brother. Afterward Joseph told us to resume our former position in prayer, which we did. Another person came through; He was surrounded as with a flame of fire. He (Bro. C[oltrin]) experienced a sensation that it might destroy the tabernacle as it was of consuming fire of great brightness. The Prophet Joseph said this was the Father of our Lord Jesus Christ. I saw Him.

\*When asked about the kind of clothing the Father has (sic) on, Bro. Coltrin said; (sic) I did not discover His Clothing for He was surrounded as with a flame of fire, which was so brilliant that I could not discover anything else but His person. I saw His hands, His legs, his feet, his eyes, nose, mouth, head and body in the shape and form of a perfect man. He sat in a chair as a man would sit in a chair, but This appearance was so grand and overwhelming that it seemed I should melt down in His presence, and the sensation was so powerful that it thrilled though my whole system and I felt it in the marrow of my bones. The Prophet Joseph said: Brethren [,] now you are prepared to be the apostles of Jesus Christ, for you have seen both the

Father and the Son, and know that They exist and that They are two separate Personages.

This appearance occurred about two or three weeks after the opening of the school. After the Father had passed through, Joseph told us to again take our positions in prayer. We did so, and in a very short time he drew our attention and said to us that Bro. Reynolds Cahoon was about to leave us--and told us to look at him. He (Bro. Cahoon) was on his knees, and his arms were extended, his hands and wrists (sic), head, face and neck down to his shoulders were as a piece of amber,--clear and transparent, his blood having apparently left his veins. Upon the attention of the brethren being thus called to Bro. Cahoon, the change seemed to pass away and Joseph said that in a few minutes more Bro. Cahoon would have left us; but he came to himself again.

The school room was in the upper room of Whitney's store.

(Minutes of Oct. 10, 1883. Meeting  
held in Endowment House missing.)

Adjourned to meeting of the Presidents of Stakes, in regard to the School of the Prophets held at President John Taylor's Office at 10 o'clock A.M. Thursday October 11th, 1883.

Present: Presidents John Taylor, George Q. Cannon, (and before the close of the meeting Joseph F. Smith) Apostles W. Woodruff, L. Snow, E. Snow, F. D. Richards, B. Young, A. Carrington, M. Thatcher, F. M. Lyman, Geo. Teasdale and H. J. Grant. Stake Presidents Wm Budge, J.R. Murdock, W. B. Preston, Wm R. Smith, C. G. Larson, Wm Paxman, L. John Nuttall, Ira W. Hinckley, Willard G. Smith, Jesse W. Crosby Jr., Thomas J. Jones, A. M. Cannon, J. D. T. McAllister, W.W. Cluff, H.S. Gowans, A. O. Smoot, Abram Hatch, L.W. Shurtliff, S.S. Smith and C. Layton. Elders Zebedee Coltrin, George Reynolds and Henry Eyring.

Prest. Taylor said: You will observe in the minutes read yesterday, (wherein there was a commandment given to organize the School of the Prophets,) a statement that "these things" more properly belong to the School ; without entering into details I will say that "these things" refer to temporal matters.

We are starting in to build up a kingdom, also a church, and a Zion. To do this will require wisdom and intelligence, which God, as the fountain of all intelligence, can alone impart or reveal. As it took the revelations and wisdom of God to start this work, so it requires the same wisdom to carry it forward, I

ascribe our deliverances wholly to the Lord.

The intelligences in the Heavens are associated with those on the earth, so also with the Priesthood, and though the communications be sometimes dim and slow, yet we without them cannot be made perfect; not indeed, can they without us, as we are operating, building Temples, administering ordinances, respect we occupy a very peculiar and very honorable position. God was the friend of Abraham and Abraham was the friend of God; so also should we tell that we are friends of God, and he expects us to be true and faithful, and grow into his likeness, one with him, and let all our lives, hopes and acts be in that we may see Him. And while here on the earth we should be one with him, and let all our lives, hopes and acts be in conformity with his law. If we are one with Him, in all things, then we are heirs with Him, and joint heirs with Jesus Christ, and we shall inherit what he possesses. "All that the Father hath, hath he given unto you" says recent revelation. He places everything in our hands and we are expected to place ourselves in his hands and to operate with an eye single to the glory of God; and the quicker we get at it the more pleasing it be to Him. The Divine requirements "Son give me thine heart;" and surely if the Lord can trust us we ought to be willing to trust Him. (Prest. Taylor also referred to the Young man who came to Jesus, and who the Savior told to sell all that he had and take up his cross and follow Him.) There are a great many things to do in the building up of the Kingdom of God. We may have stiffer things to pass through than we have yet had. We shall require union of faith, and also the interposition of God to bring us through. It is written "For brass I will bring gold, for iron I will bring silver, and wood brass, and for stones iron." This will be predicated upon the principles of justice and righteousness; not on fraud or checanery." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise." That is the feeling. In other words: "Thy will be done." Everything that we can control has to be held for the glory of God; everything that is not right is carnal, everything of God is true and right. There is a great deal of carnality in the world regarding riches; cliques, rings, comers, monopolies are organized by which millions are filched (sic) from the pockets of the people of the United States, every year; just as fraudulantly as the Edmunds Bill is fraudulent, at our rights and liberties. Again women are destroyed by millions--these are carnal, sensual and devilish things. But because these things are wrong, is it wrong for men and women

to marry and fulfill the laws of Nature? No. So it is with regard to gold, and so forth. But the time is hastening when these things will be controlled in righteousness, and we shall take a course which will be accepted of God. Why was it said, "For brass I will bring gold," etc.? What is said regarding Joseph and Ephraim? Blessed of the Lord be His plan, for the precious things of Heaven, for the dew, and for the deep that croucheth beneath, and the precious fruits brought forth by the sun, and for the precious things put forth by the Moon, etc." To what do these refer? To grain, to flowers, to gold, to silver, to precious stones. Was it a blessing to have these? Yes. But not as they are handled by the Gentiles. I have had a number of manifestations about these things. At first I did not like them. I think, however, that the course we have been pursuing has been right, but, by and by there will be a further development in these matters. These will be some of the beginnings, the end will be that North and South America will be the Zion of God. We, as leaders in Israel will have to operate in these things. Not for our own aggrandizement, but to act with God.

I read a portion of the revelation to show that the School was to be organized. What class of men will belong to it "If God has a mind to call us to honorable stations, we ought to be as honorable as he is, to act also in the interest of Zion, which must be built up under the guidance and direction of the Lord, as was the Zion of Enoch.

We must begin to study all these matters, for this reason I wanted to meet the brethren and talk them over. We are the representatives of God, and he expects to dictate us, that the will of God may be done on earth as it is in Heaven. Where else can this begin if not with us? This School is a kind of initiatory step, to aid people to carry out the words, the will and the law of God. And if people think they cannot live up to these things they had better quit. If they cannot live the Celestial, let them live some other law, and we will help them all we can. If we can be worthy to have the approbation of God, and Him for our friend and the riches of eternal life, we should have that peace that passeth all understanding, and Zion also will, by our industry and God's blessing, be the richest of all people.

Apostle L. Snow asked: Is it the object to authorize the Presidents of Stakes to establish Schools in their Stakes?

Prest. Taylor: That depends upon circumstances. I feel like going rather slow. I have called the Presidents of Stakes as leading men to lay these matters before them.

Prest. W. Woodruff endorsed the teachings of Prest. Taylor.

Felt a change was coming on the Church and on the world. Spoke of the greatness of coming events for which a people had to be prepared, and that revelation would be given to fit us for the work, and to stand in the midst of the judgments or else we go down with the rest of the world. We ought to wake up, and set our hearts upon the building up of the Kingdom of God. Then there would be no lack of means. Felt like Prest. Taylor there would have to a change in the giving of Endowments referred to Prayer of Joseph and the answer thereto, to be found in the Book of Doctrine and Covenants, with its complete fulfillment, he continued I believe that this Priesthood has power with the Heavens, some call us slaves--why do we submit to our leaders? because we know they are controlled of God and empowered by Him; we are no more slaves, than it could be consistently said that Gabriel Michael, and other angels are slaves to God. The Priesthood will prevail, as the world will find out. God has not stopped giving revelations regarding work in the Temples for our dead, etc. When Israel rises up and lives their religion, then we shall not have trouble about grogshops, etc.

Apostle L. Snow---Though pleased with the Spirit which was manifesting itself to Prest. Taylor for us to be and to do a little better. If we are not holy, it is our duty, at any rate, to try to become so. I presume each and all can see principles in which they have been negligent, and by this we can determine to be more strict in those things which we have been lax. I believe as Prest. Taylor or Bro. Jos. F. Smith has said, regarding the Word of Wisdom, when I discovered that my act of taking a little tea or coffee is injurious to my brethren, I will make the little sacrifice and leave it, though I may think that owing to my peculiar bodily condition it did me good. Men see the word of God fulfilled in those who live up to the Word of Wisdom by long life etc. God will be honored in them by the fulfillment of his promises.

When Prest. Taylor authorizes brethren to organize Schools of the Prophets as I suppose he will, I would not reject men because they did not observe every law of God, but I would want every person to engage to be better and to observe the instructions given in the School-

Pres J.D.T. McAllister--spoke of his pleasure at being present. He fully accepted the teachings and endorsed them, and had a greater desire to be a help in the building up of the Kingdom of God. Had many sweet associations by day and night, or in dreams, both with the living and dead. He loved tobacco and liquor but had given them up. Continued to express his feelings and desires in order that if deemed worthy he might

be worthy to be accepted as a member of this school. Spoke of a vision he had had showing how the Church was nourished by the Priesthood (sic)

Asked forgiveness for ought he had said or done that might have offended his brethren. He asked if in a ward there were only 3 High Priests, as was the case in his Stake, and some were absent what should be done in a case coming before the Bishop, should a Seventy or Elder be taken temporarily or what should be done?

Prest. Taylor said it would be best to ordain some good men to be High Priests.

Elder E. Snow--referred to revelation where Elders were spoken of in this regard.

Pres Taylor said that could be done in the case of an emergency, but he advised the ordination of some of the Elders of whom there were so many,--to be High Priests,--young men with vim and intelligence. If a High Priest were needed take a faithful Elder and make him a High Priest.

Prest. A.M. Cannon explained the course taken in the Salt Lake Stake of Zion when a councillor was absent.

Prest. Taylor said there might be alternates where necessary, as in the High Council. It were better for the Twelve to ordain High Priests, but , If necessary the Prest. of the Stake could do so.

Apostle George Teasdale--said he had not been present with his quorum for six months, as he had been on a mission. He felt like expessing his feelings this morning.--Spoke of progress through faithfulness and righteousness, the love of God stifled out the love of the world. Spoke of giving recommends to the unfaithful that if it were known that recommends were only given to those who lived the higher life the people would live for that privilege. I have labored much amongst the Endowments and reflected thereon, and would esteem a man my friend who would say Don't you go to the House until you have determined to live righteously--spoke of tithing as a key to a man's standing as shown in the word of the Lord. Again in regard to recommends, if a Bishop nad not the backbone to decline to give an unworthy person a recommend, surely 15 men in a High Council could do so.

Prest. Taylor asked Brother Zebedee Coltrin if he was present when the School of the Prophets was first organized by the Prophet Joseph Smith?

Bro. Coltrin: Yes Sir.

A number of questions and answers then passed between the



**Kirtland Temple**  
**Kirtland, Ohio**

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**God and Christ appeared here.**

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brethren and Bro. Coltrin, illiciting (sic) the following information: Those who gave up using tobacco eased off on licorice root, but there was no easing off on Tea and Coffee; these they had to give up straight off or their fellowship was jeopardised (sic). He never saw the Prophet Joseph drink tea or coffee again until at Dixon about ten years after.

He did not remember the washing of feet at the opening of the school, but could not say it was not so. (Prest. George Q. Cannon said the "history of Joseph Smith said they were washed on the 23d [of] January, 1833. Elder Orson Hyde was the teacher and saluted the brethren with uplifted hands, and they also answered with uplifted hands. Spoke of the administration (sic) of the Sacrament of the Lords (sic) Supper. The brethren always went fasting; they went in the morning, remained until about four o'clock (sic) in the afternoon, when each had a glass of wine and piece of break, after the ancient pattern. Joseph was the president and appointed Elder Orson Hyde teacher, as the school was not only revelations and doctrine but also for learning English grammar, etc. The teacher saluted the brethren (one or more) as they came in. This salutation was given every morning when they met. Bro. Sidney Rigdon lectured on grammar (sic) sometimes it was in a larger school on the hill afterwards, where Sidney presided that the lectures on faith that appear in the Book of Doctrine and Covenants were given. Once Joseph gave notice to the school for all to get up before sunrise, then wash themselves and put on clean clothing and be at the school by sunrise, as it would be a day of revelation and vision. They opened with prayer. Joseph then gave instructions to prepare their minds. He told them to kneel and pray with uplifted hands. (Bro. Coltrin then gave an account of the appearance of the Father and Son as given in the Minutes of the Meeting of the 3d inst.) Jesus was clothed in modern clothing, apparently of gray cloth. When he saw Him in the Kirtland Temple, on the cross His hand (sic) were spiked to the wood,\* and he had around him what appeared like a sheet. He had seen Joseph giving revelation when he could not look on his face, so full was he (Joseph) of the glory of God, and the house was full of the same glory. About the time the (sic) the school was first organized some wished to see an angel, and a number joined in the circle, and prayed. When the vision came, two of the brethren shrank and called for the vision to close or they would perish, there were Bros. Hancock and Humphries. When the Prophet came in they told him what they had done and he said the angel was no further off than the roof of the house, and a moment more he would have

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\*See Appendix C

been in their midst.

Once after returning from a mission, he met Bro. Joseph in Kirtland, who asked him if he did not wish to go with him to a conference at New Portage. The party consisted of Prests. Joseph Smith, Sidney Rigdon, Oliver Cowdry (sic) and myself. Next morning at New Portage, he noticed that Joseph seemed to have a far off look in his eyes, or was looking at a distance, and presently he, Joseph, stepped between Brothers Cowdry (sic), and Coltrin and taking them by the arm, said, "lets take a walk." They went to a place where there was some beautiful grass, and grapevines and swampbeech interlaced. President Joseph Smith than (sic) said, "Let us pray." They all three prayed in turn--Joseph, Oliver, Zebedee. Bro. Joseph than (sic) said, "now brethren (sic) we will see some visions." Joseph lay down on the ground on his back and stretched out his arms and the two brethren lay on them. The heavens gradually opened, and they saw a golden throne, on a circular foundation, something like a light house, and on the throne were two aged personages, having white hair, and clothed in white garments. They were the two most beautiful and perfect specimens of mankind he ever saw. Joseph said, They are our first parents, Adam and Eve. Adam was a large broadshouldered man, and Eve as a woman, was as large in proportion. (Bro. Coltrin was born September 7th, 1804, and was baptized into the church on the 9th [of] January 1831.)

Meeting adjourned until 3 o'clock this afternoon.

Benediction by Apostle F.D. Richards.

Presidents Office, Thursday Afternoon 3.15 o'clock.

Meeting convened persuant to adjournment. 11th October, 1883.\*

Roll called- Present as in the morning.

Meeting opened with prayer by Apostle Moses Thatcher..

Prest. Taylor: I should like to hear the Presidents of Stakes express their feelings on the subjects that have been discussed at these meetings. The Presidency and Twelve have already done so. We should now be glad to hear you, and trust you will be very frank and If you have any doubts let us hear them. We are your friends met togather (sic) for the up- building of the Kingdom of God.

(note: The Stake Presidents then spoke in the alphabetical order of the name of the Stake over which they presided expressing

\*See Appendix D

their worthiness as to be admitted into the school of the prophets. Records the expressions of the Stake Presidents.)

Prest. John Taylor: Brethren, we have had a talk all around. I now want to know if the Presidents of Stakes, after having the expressions which have been made, are ready to sanction one another and have full confidence and fellowship in one another. If this is your feelings (sic), signify by holding up the right hand. (The vote was unanimous.) Now I will ask the Twelve if they can receive into fellowship and confidence these brethren in the School of the Prophets, and if they can do so I wish them to signify by holding up the right hand. (The vote was unanimous.) Now, then, I wish to ask the First Presidency if they can receive these brethren into fellowship, and if they can to signify it by holding up the right hand. (The vote was unanimous.) Now, then, I want to ask the Presidents of Stakes if they feel to sustain the Twelve in their ministry and to operate with them in their several stakes for the building up of the Zion of our God. If you can, make it manifest by holding up the right hand. (The vote was unanimous.) Now, then, I want to ask the Twelve and Presidents of Stakes if they have confidence in the First Presidency and feel to carry out their instructions and operate with them in building up the Church, the Kingdom, and Zion of Our God. If you feel to do this make it manifest by holding up the right hand. (The vote was unanimous.) ~~Now, then, I want to ask the Twelve and Presidents of Stakes if they have confidence in the First Presidency and feel to carry out their instructions and operate with them in building up the Church, the Kingdom, and the Zion of our God. If you feel to do this, make it manifest by holding up the right hand.~~ (The vote was unanimous.) (note: The lining through of these three sentences was in red ink.) Now, all who feel like sustaining the Council of the First Presidency and the Twelve Apostles, make it manifest by holding up their right hand. (The vote was unanimous.) The councillors to the Twelve were also sustained by a unanimous vote. Elders' Henry Eyring, John B. Maiben and George Reynolds then expressed their feelings and were, by separate votes admitted as members of the School of the Prophets.

Prest. Taylor invited Bro. Zebedee Coltrin to be present at tomorrow's meeting. The appointment was made to meet at the Endowment House, fasting, tomorrow morning at 9 o'clock--8 o'clock for those who take their bath at the House.

Meeting closed by singing "Praise God From Whom All Blessings Flow." And the benediction by Apostle F. D. Richards.

Meeting of the First Presidency and Apostles, also the Presidents of Stakes, at the Endowment House, Salt Lake City, as per appointment last evening, at 9 o'clock A.M. Friday October 12th, 1883.

Present: Prest. John Taylor, George Q. Cannon, and Joseph F. Smith. Apostles: W. Woodruff, L. Snow, E. Snow, F. D. Richards, B. Young, A Carrington, M. Thatcher [,] F[.]J.M. Lyman, George Teasdale, Heber J. Grant and Counsellor D.H. Wells. Stake Presidents: Wm Budge, Wm Preston, L.J. Nuttall, Wm Paxman, C.G. Larson, Willard G. Smith, Thomas J. Jones, John R. Murdock, Abram Hatch, Silas S. Smith, Hugh S. Gowans, W. W. Cluff, J.D.T. McAllister, Jesse W. Crosby, Jr., Ira W. Hinckley, A.M. Cannon, Christopher Layton, Wm R. Smith, L.W. Shurtliff and A. O. Smoot. Councillors Henry Eyring and John B. Maiben. Elders Zebedee Coltrin and George Reynolds.

Opened by singing: "Now let us rejoice in the Day of our Salvation."

Bro. Coltrin in answer to Prest. Taylor, stated that he, could conscientiously say before God and the Brethren that he had kept his covenants made when Joseph washed him, and that he had associated with no women but his wives. On motion Bro. Zebedee Coltrin was unanimously received into the School.

Prest. Joseph F. Smith said he did not think we could consistently ask the people to do better than we were doing ourselves, and he was thankful that the Lord had led President Taylor to take this step and begin at the head. He trusted we should have strength wisdom and power given to us to live the lives of purity we now undertook, and to live by the resolutions that we now make, from this time henceforth and forever. He had the utmost confidence in the motives and intents of the brethren composing this school, he believed them to be good men. He referred to brethren who said they kept the Word of Wisdom "in the Spirit and meaning thereof" and under this excuse took tea, coffee, etc. and claiming it was wisdom to them to do so. As well might men claim it wisdom it takes spirits, opium etc. If it is wisdom for me to take tea or coffee once a day, it can be said by others who have become accustomed to such practice it is wisdom to use narcotics and liquors. I believe this, that if the Almighty has said it good to do a certain thing it is right for us to observe it, and leave the consequences with Him. At the same time perhaps it would be better not for those who had been for many years addicted to any habit to leave it off too suddenly. But never let others see us infringe upon our law of



G. Q. Cannon



John Taylor



J. F. Smith



W. Woodruff



L. Snow



E. Snow



F. D. Richards



B. Young



A. Carrington



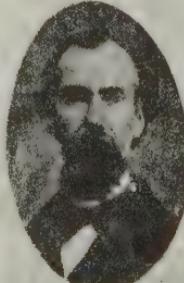
M. Thatcher



F. M. Lyman



J. F. Smith



O. Teasdale



H. J. Grant



J. W. Taylor

God lest they take license at our acts. He referred to Patriarch John Smith's absence. Said it was because as he thought John had not lived his religion, therefore he (Jos. F. Smith) had not asked that he (John Smith) be admitted, though he held the position of Patriarch to the Church. He smoked and, though having two wives, he lived entirely with one. It became a question to his mind, if under the circumstances, he was not mostly to belong to this School, was he worthy to be a Patriarch? He asked the brethren to use their influence that Bro. John Smith might become a man. With regard to himself he said, Insofar as he was concerned he had kept the covenants which he made in the House of the Lord, he had never known any women except the wives given him of God. When he used he had used tobacco, and he loved liquor, but he let it alone, and he believed everyone who wished to could do the same as many had greater will power than he had.

Apostle F.M. Lyman said, said (sic) he had visited nearly every post in the Territory in his labors, and had felt strongly impressed to become acquainted with the leading brethren, and had endeavored to bring about a reformation of what are deemed by some as small matters. If he had been more zealous in teaching the Word of Wisdom than any other law of God he did not intend to be so. He felt the importance of all God's laws. But he had seen the most injury done in Israel amongst our youth, through the sin intemperance, and knew fully that when men in position took any particular course the seeds they sowed would remain long after they had reformed, if their course had been improper. He knew of no law of God which was so largely disregarded as the Word of Wisdom, and the young justified themselves in their wrong doing because men in responsible positions did not keep it. Felt too, if we regarded that part regarding the eating of meats we should be more blessed in the direction of health. He had been guarded in his actions to women, he had never sinned in this direction, but had kept his covenants, he had not been tempted as some had. Hymn sung — "Praise to the Man Who Communed With Jehovah."

Prest. Taylor called on Bro. A.O. Smoot to express his feelings.

Prest. A.O. Smoot of Utah Stake, expressed the deep feelings of gratitude he had in associating with the brethren present. Spoke of his like for coffee, and in former days of his use of tobacco. A year more ago he quit taking snuff. So far, as the daughters of Eve were concerned he had not violated his covenants. He had avoided from his youth up all evil in that

direction. He rejoiced in the move now being made, as so many faithful men on account of surroundings and influence have given way, here and there, until they seem to lose their appreciation of their standing in the Church, saw much good especially to the young, would arise from his movement, and felt to rejoice exceedingly. He must plead guilty to signing recommends when the Spirit within him forbade it. Recently he had refused several whom he did not deem worthy. He prayed that God would help us to be wise and influential. Amen.

On motion Elder A.O. Smoot was admitted a member by unanimous vote.

Brother Smoot expressed himself as in full fellowship with all the brethren. As did also Councillor D.H. Wells.

Prest. Taylor asked if Brother Smoot and Wells if they could sustain the First Presidency and the Twelve in their councils, etc. They both answered in the affirmative. Prest. Taylor referred to the great necessity of punctuality in meetings in those who presided, the First Presidency, Twelve, Presidents of Stakes, etc. Read the salutations on page 320 of the Doctrine and Covenants to show the necessity of the President or Teacher being the first at the School. With the Presidents of Stakes, if circumstances occurred that they could not be punctual, they should send someone immediately to take their place and not keep the meeting waiting. God is a God of order, all nature acts upon laws. And we must not introduce disorder into our assemblages. The causes that brought about the delay this morning were unavoidable, but should teach us of a lesson of punctuality. Also their should be order in meetings, brethren should not talk, read books, or newspapers, as he had occasionally seen some do. This set a bad example to the people. Again we meet together to transact business, and brethren come put and desire to be excused, often for trivial circumstances. He never had anything to do but to keep the commandments of God, and to come conform to conform (sic) to the rules and requirements of God.---Did not wish to destroy the order of the meeting, or be excused from any responsibilities placed upon him unless under very stringent circumstances. Too many had not time to matters pertaining to the Church, they were always too full personal affairs. Likewise when ordinances were performed, blessing the oil, administering to the sick, there should be quiet, order and peace. There was no need to do these things in the presence of outsiders, or in confusion of a departing congregation, but those attending to these matters should retire to a place where there was no confusion and where they would

not be interrupted.

Prayer Prest. Taylor.

Sang the Hymn: "This Earth Was Once a Garden Place.  
[Adam-ondi-Ahman]"

The First Presidency then proceeded downstairs to examine the preparations made for the washing of feet. On their return foot baths were brought into the Celestial Room, where the meeting was being held, President Taylor removed his coat and vest (in the sealing room) Bro. Zebedee Coltrin removed his coat and hose: Prest. Taylor girded himself with towel and proceeded to wash the feet of bro. Zebedee Coltrin, explaining that he did so because Bro. Coltrin was a very aged member of the Church and had belonged to the School instituted by Joseph, and had had his feet washed by the Prophet. Before washing his feet Prest. Taylor took Bro. Coltrin by the right hand and said unto him that because he had kept his covenants and kept himself pure he proceeded to wash his feet, and as President of the Church of Jesus Christ of Latter Day Saints said, Thy sins be forgiven thee, he then washed his feet and again told him his sins were forgiven him. Bro. Coltrin then girded himself with a towel and washed Prest. Taylor's feet. He said that as a link connecting the old school with the present he washed President's feet and pronounced him clean from the blood of this generation, and sealed by the authority of the holy Priesthood many blessings upon him and washed his feet as a testimony thereof.'

Prest. Taylor then washed the feet of:

Prest George Q. Cannon.

Prest Joseph F. Smith.

Apostle Wilford Woodruff.

Apostle Lorenzo Snow.

Apostle Erastus Snow.

Apostle Brigham Young.

Apostle Albert Carrington.

Apostle Moses Thatcher.

Apostle Francis M. Lyman.

Apostle George Teasdale.

Apostle Heber J. Grant.

Coun. Daniel H. Wells.

Elder Abram Owen Smoot.

Elder Christopher Layton.

Elder William R. Smith.

Elder John Riggs Murdock.

Elder John D. T. McAllister.

Elder John Bray Maiben.

Elder Willard Gilbert Smith.

While more water was being fetched the brethren sang "Let us Pray, gladly pray."

Prest. Taylor then continued the the washing of feet in the following order:

Elder William Budge.

Elder Ira Nathaniel Hinckley.

Elder Christian Grace Larsen.

Elder Abram Hatch.

Elder Silas Sanford Smith.

Elder William Booker Preston.

Elder Hugh Sibley Gowens.

Elder William Wallace Cluff.

Elder Angus Munn Cannon.

Elder L. John Nuttall.

Elder Henry Eyring.

Elder Lewis Warren Shurtliff.

Elder William Paxman.

Elder Thomas Jefferson Jones.

Elder George Reynolds.

Elder Jesse Wentworth Crosby, Jr.

Prest. Angus M. Cannon L. John Nuttall and others assisted in bringing the water to President and in removing the bath as each Elder had his feet washed; fresh water being used in each case. All the brethren, (after the Twelve and their councillors, Bro. Wells) were washed according to seniority. Roll was then called, 38 present including Bro. Zebedee Coltrin.

The following is the form of ceremony used by Prest Taylor:

Brother (giving name) in the name of the Lord Jesus Christ and by virtue of the Holy Priesthood I wash thy feet in accordance with the order instituted by God in his church and as practised (sic) by our Lord and Savior Jesus Christ when in the flesh upon his apostles and diciples, (sic) and also observed by his servant Joseph Smith the Prophet as an introductory ordinance into the school of the prophets. I pronounce thee clean from the blood of this generation, and confer upon thee all the rights, blessings, powers and privelages (sic) associated with this holy ordinance, and I do it by virtue of the Holy Priesthood in the name of the Lord Jesus Christ. Amen.

Occasionally he inserted "And I say unto thee thy sins are forgiven thee."

The administration of the Sacrament was then proceeded with. Bread and wine being introduced and spread upon a table.

The First Presidency broke the bread. The brethren all knelt Prest. Taylor asked a blessing on the bread. Prest. Cannon and Smith handed the bread around to the brethren. [It was broken in large pieces after the ancient order abou the size of a moderate size man's fist.] Elder L. John Nuttall handed the bread to Bros. Cannon and Smith. Prest. Taylor said: There is a great deal of carelessness dealing with the taking of the Lord's Supper. People should always remember Him and his atonement when they do so. It was instituted that he might be brought to remembrance of his Saints. The tokens, sacrifices, etc., of the ancient church are emblematical (sic) of the atonement; it is the one thing running through the whole of the scriptures. Men offered up the blood of animals, doves, etc. God offered up his son. A blessing was then asked upon the wine by Prest. Taylor.

Prest. Taylor said: Jesus had promised he would no more drink of the fruit of the vine until he drank it new in his Father's Kingdom. The washing of feet in not the same ordinance associated with this as attended to administration of Endowments in the Kirtland Temple. There were some introductory Endowments attended in that building, and the washing of feet was connected with the endowments. This is a distinct thing and is introductory to the School of the Prophets. The other was an Endowment. It has become quite a serious thought if initiatory ordinances had not better be given first on account of the lightness with which the ordinances were now treated by many; when persons had proven themselves worthy, give them another step in advance. The reason why things are in the shape they are is because Joseph felt called upon to confer all ordinances connected with the Priesthood. He felt in a hurry on account of certain premonition that he had concerning his death, and was very desirous to impart the endowments and all the ordinances thereof to the Priesthood during his life time, and it would seem to be necessary that there should be more care taken in the administration of the ordinances to the Saints in order that those who had not proven themselves worthy might not partake of the fulness of the anointings until they had proven themselves worthy thereof, upon being faithful to the initiatory principles; as great carelessness and a lack of appreciation had been manifested by many who had partaken of those sacred ordinances. Had Joseph Smith lived he would have had much more to say on many of those points which he was prevented from doing by his death. It remains for us to look after and inquire into these matters, that perfect order may exist in the

Church of God and that persons may not be put in possession of rights and priviledges, and receive blessings [,] promises and endowments of which they are unworthy and cannot enjoy. We have an instance of that in Section 88 verses 133-4 of the Doctrine and Covenants:

Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen. And he that is found unworthy of this salutation shall not have place among you; for ye shall not suffer that mine house shall be polluted by him.

And if this principle would not hold in regard to the School of the Prophets, would it not more emphatically do so as associated with the endowments. It is further said Section 122 (sic) verses 36; 37-8:

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God."

It was almost impossible, for people rushed through as they were in the Nauvoo Temple to comprehend the blessings they received. Hence it is a great deal like the saying of Jesus. "Give not that which is holy to the dogs." The rich things pertaining to the Kingdom of God are not to be trifled with. We must straighten up in regard to these matters. Though there is a freedom in the Gospel, and we do not wish to have too much law, there is a freedom belonging to man that he always felt very delicate of interferring with, especially among the Elders of Israel; yet the Gospel does not allow us the freedom of violating the law of God. He was pleased to see the zeal of the brethren in regard to the Word of Wisdom and according to the words of Prest. Brigham Young it had now become a law unto us. Some asked what right had Prest. Young to do this? Just as much right as Joseph had to give a portion of a revelation and add to it afterwards. There are some prominent leading principles in the Church and Kingdom of God we cannot ignore, Adultry (sic) is

one of them and it appears necessary that some steps be taken to do away with this damning evil. If we take steps to do away with Sabbath breaking, lying, covetousness, slandering, evils of all kinds, masturbation, etc. we are doing a great work for all by doing this and having a class of men who are willing to be led and guided by the Spirit of God, a different kind of things will be inaugurated. There is one thing which must be observed, that is, the powers of the priesthood must be maintained as set forth in the Doctrine and Covenants. (Elder Reynolds read the latter portion of the 121st Section) Prest. Taylor continued: There is something very beautiful in those sentiments, but the principle of this power all things can be controlled. We are told that the glory of God is Intelligence—we want to draw nearer to God and gain intelligence from all good books. We have no right to present any of our relations, children, or friends to any of these plans or to receive any ordinances of the Church who are not worthy from their acts. Just the same as Bro. Joseph F. expressed himself in regard to his brother John, who does not and has not lived to the privilege he might enjoy. (Referred to the affair of the divorce of Bro. Cahoon and his two wives a short time ago.) We are the truest friends that the world has today, and if they would let us we would befriend them. There is a spirit of defiance to the Priesthood of God and some of our Elders are sometimes inclined in that direction.

I feel grateful today and feel to glorify God for his Spirit has been manifest in our midst today, among the leading men of the Church and Kingdom of God on the earth; and when you bow the knee in prayer I ask you brethren remember me and the brethren my councillors, for we need your prayers and the blessings of God upon us in our labors. Then our peace will flow as a river and righteousness as the waves of the sea. Our dependency is in the Lord; the nearer we approach to God, the greater our responsibilities. Joseph once said that in attending to the ordinances, as we have today, that if we violate our covenants we shall be delivered over to the buffetings of Satan until the day of redemption. Prest. Taylor then spoke of the signs in the Endowments and asked what they meant,—have thought that the ancient Japanese understood something in regard to these matters in the Hari Kari—we do not interfere with the lives of men, those who violate their covenants, we leave them in the hands of God, and in many instances that you know he has visited signal judgments upon transgressors. In the cases of Whore-dom, harlots engage in those matters do not live to exceed five years, so the statistics say. Whoremongers and

adulterers purge. It is a fearful thing to fall into the hands of the living do,—it requires the greatest care to properly control ourselves and those associated with us. We will now have the ceremony attended to of the salutation that we may know all pertaining to these matters.

Sang: "This Earth Was Once a Garden Place."

Prest. Taylor continued: It will not be wisdom for you to start these Schools hurriedly, we want them thoroughly supervised only introduce honorable, God fearing Latter day Saints. We don't want Sabbath breakers, profaners, those who do not keep the Word of Wisdom. We must get our High Councils and Bishops instructed. Teach them as we teach you, that they may become examples among their flocks. Those here, who have an idea of entering into these things, so so only carefully, let us know of your proceedings before entering into any of these organizations; be exceedingly careful whom you admit. We want to know their names and see their credentials, and we will send some of the Twelve to aid you organize or write to you. We must keep the things of the School sacredly; must not talk about them, they may be misconstrued. Hoped we should be able to keep our own counsel.

Spoke of the reason why he required all their recommends to be signed and counter-signed.

After a while the brethren came back to the room and found Prest. Taylor in his place--whereupon he saluted the brethren with uplifted hands as follows: "Art thou Brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant, I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God, in the bonds of love, to walk in all the commandments of God, blameless, in thanksgiving, forever and ever, Amen." Prest. George Q. Cannon also with uplifted hands, as also each one of the members saluted the President and each member responded Amen.

Prest. John Taylor said: It will be proper to have a teacher appointed to this school. I will act in that capacity and in my absence Bro. George Q. Cannon, in his absence Bro. Joseph F. Smith. All who are in favor of this measure for the present will make it manifest. All raised the right hand.

Prest. Cannon said: There is a practice grown up among us when administering to the sick or in prayer together, that is in whispering the words that are being uttered by the brethren in their prayer. This, as I understand, is not necessary or proper. It

is very annoying to me and disturbs the chain of thought. I do not know with whom this practice originated. We can carry the words in our minds without repeating the words and thus enable those who are being administered to, to hear the words that are pronounced upon them.

Elder E. Snow corroborated the remarks of Prest. Cannon. Some think there is no healing of the sick without oil, that is essential or appears so. In the examples of the Savior I have not found any account of his using oil. James says if any are sick among you call in the Elders and by the anointing of oil and the prayer of faith the sick shall be healed, etc. There are times in extreme cases when the anointing of oil is proper and essential, but as I have understood it from the Prophet Joseph, not essential in all cases.

Prest. Taylor: It will be proper to use the oil when you have it, but when you do not have the oil, the prayer of faith is all sufficient. Prest. Smith: When a person is sick of a fever or other serious disease, it is not necessary for each of the Elders who is called on to administer, to anoint with oil. But as a person has been anointed once or twice a day, other Elders can lay on hands and pray for the sick.

Elder E. Snow: I do not want the brethren to get into a stereotyped way of administering to the sick.

Prest. Joseph F. Smith referred to the passage in James and had always looked upon that as a pattern for us to follow.

Prest. Taylor related the healing of Bro. Elijah Fordham by the Prophet Joseph, and afterwards of Bro. Noble. Also said: God bless you, brethren. God bless your wives and children, that you may be enabled to keep your covenants and to maintain your integrity, and save yourselves, your wives [sic] in the Celestial Kingdom of God.

Benediction by Prest. George Q. Cannon.

Prest. Taylor: Brethren if you will go to the Lord in humility and place your trust in him, he will direct you how to act in all things and at all times.

Adjourned Sine Die.

\*Minutes a meeting of the Priesthood in the Sealing Room of the Temple St. George, on Sunday evening at 6 P.M. on the 23d day of December 1883. Present: President Wilford Woodruff.

Apostles Erastus Snow and George Teasdale.

Stake President John D. J. McAllister. Elders Henry Eyring, D.D. McArthur, John Lytle, Henry Herrington, Henry W. Miller, William Fawcett, John Penn George Woodward, D.H.

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\*See Appendix D



**St. George Temple**  
**St. George, Utah**

Cannon, James G. Bleak, Marlus Ensign, Anson P. Windsor, Charles Smith, Robert Gardner, Walter Granger, Charles A. Farey, Charles W. Smith, Thomas S. Terry, Wilson D. Pace, M.S. Farnsworth, William A. Bringhurst, Marcus Fink, George H. Crosby, Wm. H. Thompson, Stephen R. Wells.

Meeting called to order by President W. Woodruff.

Prayer by Apostle Erastus Snow.

Prest. W. Woodruff said this meeting had been called for a purpose that would be hereafter revealed. It would require the brethren to keep their own counsel. There are ordinances in this house that are sacred, and we must learn to keep our own counsels.

A vote was then taken not to reveal anything that should transpire in our meeting, which was carried unanimously.

Prest. Woodruff said that the time had come for us to enter on a higher plane and understand the further ordinances of the Kingdom of God. He asked if there were any present who had not entered into the Law of God. (Plural Marriage) There were none present who had not entered into this covenant. Prest. Woodruff then gave instructions upon the necessity of keeping the Word of Wisdom, and preserving order in our families. He urged the brethren to be kind to their families and just in all their relations with their wives and families. We should all obey the law of tithing and observe all the laws of God, and acting consistently in all our dealings. Gave some instructions on the Word of Wisdom, the necessity of observing it in its full spirit and meaning, showing the necessity of overcoming all our bad habits and of being obedient to the requirements of the Almighty. Spoke of the necessity of our advancing in the knowledge of God and in the principles of Eternal Life and keeping ourselves pure and virtuous.

Apostle Snow said during our visit to the last conference in Salt Lake City the Presidency invited the Apostles and Presidents of Stakes to meet with them and we had several meetings. The apostles had previously met and had freely expressed themselves to them and each other to their mode of life and actions before the Lord, their conduct toward each other and their families etc., and these brethren were examined concerning their life and obedience to the word of the Lord with regard to Plural Marriage, Word of Wisdom and other things, to see how far they were prepared for the establishment of a School of the Prophets. There had been a man found who had been true and faithful of the members of the first School of the Prophets, in Kirtland. This was Zebedee Coltrin. He related to us, the

circumstances of the Word of Wisdom first being given. The Prophet Joseph Smith was in an adjoining room in the School where they were assembled, and came in with the revelation in his hand. Out of the 21 members that were there assembled all used tobacco more or less except one. Joseph read the revelation and when they heard it they all laid aside their pipes and tobacco and, said Bro. Coltrin, "I have never used it since." It was very interesting to hear him relate the experience of that early school and the circumstances that happened. President Taylor had diligently sought to understand all the particulars concerning the School of the Prophets, so as to have them properly established. As far as the Presidency and Twelve are concerned they have each taken up a labor with each other to find out how far they were in harmony with the the [sic] principles of divine truth as revealed from the Heavens concerning Plural Marriage, Word of Wisdom, our duties to our families, and the spirit in our houses and homes. Each one scanned himself and his brethren to understand their standing before the Lord. We ought to be exemplary men as we know the principles and the requirements. One principle required of us to consider was had we maintained the principle of plural marriage in our hearts and practice? Did we feel we had lived in this principle in all virtue and purity as well as the Word of Wisdom? It was not all who were admitted into this Holy Order who had obeyed this law, in our meeting in the City, but they were in harmony with it and expressed themselves willing to sustain this principle to honor and obey the law of God. We are required to sanctify ourselves put ourselves in such a shape that we can present ourselves before the Lord so that we can be recommended for an advancement in the Church and Kingdom of God. We must not be slaves of habit, passion or lust, and must not indulge in that which the Lord has said that is not good. In the City all were presented singly as to whether they could be accepted by their brethren as those who would be in harmony with these principles and each other.

Prest. W. Woodruf had not said anything about the School of the Prophets intending to have asked the brethren of their standing, but as it had been spoken of he would say there had been an attempt to establish a School of the Prophets but men could not keep their own counsel, they betrayed their trust, it is necessary to have men who can keep the law of God and live their religion being exemplary men and true to their covenants.

Apostle Teasdale felt thankful to God for this privilege of meeting with the brethren in the room. In the past it has seemed impossible to keep our own counsel, some one would betray, we

ought surely to know enough to keep our covenants-our own counsels, God will not teach us in these schools unless we keep these things to ourselves for they are sacred. We must honor the law of God. We are surely slothful if we have been in the Church some time and have not obeyed the Law of Plural Marriage. We must have order in our families brethren. Be candid speak your feelings freely, preach the Gospel by example. Let us love each other as ourselves,—not speak evil against the Lord's anointed, exercise righteous dominion over our families and God's heritage, and overcome and keep the whole law of God. Theory will not exalt us,—hold each other's interest sacred, live so as to keep ourselves clean and be prepared for the revelations of God who has promised to reveal Himself.

Prest. Woodruff: We have organized one School in Salt Lake City; it is the only one at present. Before I left, in conversing with President Taylor, I was permitted to organize a School at St. George by forwarding the list of names to him for the approval of the Presidency. Plural Marriage and the Word of Wisdom were two important principles to be observed in order to stand in this Holy Order. He then called for an expression of the feelings of the status of the brethren present.

Bp. Marcus Ensign had tried to live these principles and was in harmony with and rejoiced in these principles, and the privileges of this meeting.

His name was then presented to those who had already become members of the School of the Prophets, and was accepted.

Bro. John Penn had kept the Word of Wisdom and obeyed the Law of Plural Marriage, taught his children the principles of righteousness and was in harmony with the principles advocated. Accepted.

Bro. George Woodward was endeavoring to live these principles and keep the law of God. Accepted.

Bro. W. H. Thompson was verymuch gratified and mellow in his feelings at being considered worthy to be here. Was living in the Law of Plural Marriage. Had kept most of the Word of Wisdom and given up tobacco some time ago. Had indulged in a little tea, but of late had quit everything and desired to conform to everything that was required and to do all he could to become a man of God and proposed with His blessing to be one with his family and assist in building up the Kingdom of God. Had labored as a missionary (under Apostle Orson Pratt in Rhode Island) and at home was willing to do so now. Accepted.

Bp. Charles A. Terry had not heard anything but what he

could sustain and was in harmony with. He had some trouble in his family but always endeavored to give them good counsel. He endeavored to keep the Word of Wisdom but occasionally took a little wine in a medicinal manner.

Prest. Woodruff asked the brethren already in the School as he did for every member proposed, if they were willing to receive Bro. Terry into the fellowship of this covenant.

Apostle Snow said the first thing in the Word of Wisdom is that it is not good to drink wine or strong drink. If we have a habit of using wine we should lay it aside and not use it. Did not require anyone to say they would never taste it again, but to not be in any matter under its influence.

Prest. Eyring expressed himself as to the use of wine that it should never be used only in extreme cases, that our example may not be a license to others.

Bro. Charles A. Terry was accepted.

Bp. Granger in times past has used some wine and tea. Had been to conference in Salt Lake City and getting the spirit of the conference had concluded to abstain from all these things and had overcome so as not to need it. He had entered into Plural Marriage and had wanted to live the principles advanced. Accepted.

Bro. Stephen R. Wells was pleased to have this privilege. Was in Plural Marriage. Had kept the Word of Wisdom strictly, but of late had used a little wine and tea for his infirmities but believed he had power to set it all aside and keep the Word of Wisdom in its true spirit and intent thereof. Endeavored to live in harmony with his families, to train his children in the fear of the Lord and and law of Plural Marriage. Accepted.

Bp. Marcus Funk believed in the principle advanced was in Plural-Marriage and endeavored to do his duty. The Word of Wisdom he endeavored to live up to and not touched wine one [sic] a month. Was in full fellowship with his brethren and desired to live his religion. Accepted.

Bp. Wilson D. Pace believed he felt just as his brethren had not kept the Word of Wisdom, but he felt he could keep it according to the spirit and meaning as instructed: was in plurality and was in harmony with the principles advanced and happy with the privilege of being with the brethren. Accepted.

Bp. Charles W. Smith realized that he was in a sacred place. He had received these principles in his heart, he had no appetite for the things prohibited and endeavored to live is religion. Accepted.

Bp. George H: Crosby had been raised in the Church and felt

honored to have this invitation. Was in full harmony with the principles advanced and the brethren made some explanation with regard to his family matters. His second wife's leaving. Was in full accord with the principles of plural marriage.

Apostle Snow asked some questions of Brother Crosby which being answered Bro. Crosby was accepted.

Bp. Wm A. Bringhurst esteemed it a privilege and a blessing to be here, was in harmony and full accord with the principles advanced, was in Plural Marriage and kept the Word of Wisdom. Accepted.

Bro. William Fawcett was gratified to meet with the other brethren etc. Coincided with the principles advanced and was living them to the best of his ability. Could fellowship the brethren already members of the school, etc. (This was in consequence of Prest. Woodruff's requesting all to say that if they could fellowship their brethren.) Accepted.

Prest. D. D. McArthur thanked the brethren for this privilege. Was always in harmony with the principles of "Mormonism." Had never been addicted to drinking. Had quit tried to use some of these things. Had peace in his family and was trying to keep the law of God. Accepted.

Bp. D. H. Cannon ws gratified for the confidence the brethren had in him in inviting him to attend this meeting. Has always had a hankering after everything the Lord had said was not good, but was thankful to say he had quit, and was keeping the Word of Wisdom. Had entered into Plural Marriage in the fear of the Lord. Had probably been too strict with his family, sometime a little harsh. Spoke very honestly of his feelings, confessing his weaknesses, and said by the help of the Lord he would do His will and keep his commandments. had always had the fear of the Lord before him, and was in accord with all the principles and requirements adjusted, and with his brethren. Accepted.

Bro. James G. Bleak thanked the Lord and his brethren for the privilege for being here. Had believed in and practiced the Law of Marriage. Had not always had peace in his family, had some crossness but was striving to do the best he could to provide etc. Had wayward children but had labored with them assiduously, but did not know one of them who had turned their back upon the Gospel or upon its principles. Had done the best he could before God and his brethren. I think I keep the Word of Wisdom. Was entirely in fellowship with all present. Bro. Stephen R. Wells said he could not endorse Bro. Bleak's conduct in his family government. Thought he had not acted as he should and had told.

him so in his capacity as teacher. Br. W.H. Thompson was sorry this had come up and explained some family matters. Prest. Woodruff spoke of the difficulties existing in families and difficulties that we could not always control in our families as we could wish and unless there was something very serious we should have some charity, and gave some very excellent counsel. Bore testimony concerning the integrity of Bro. Bleak.

Bro's. Eyring, T. S. Terry, D. H. Cannon, George Teasdale, and Erastus Snow spoke expressive of their feelings and confidence in Bro. Bleak and his judgement in his difficulties. Bro. Snow especially who was well posted in his affairs, speaking in the kindest manner and justice to Bro. Bleak. Accepted.

Bp. Robert Gardner [said the time] had come when we should live nearer to the Lord. Was in Plural Marriage and had lived up to the Spirit of the Word of Wisdom was proud to be in fellowship with the brethren. Accepted.

Bro. Thomas S. Terry was thankful for the honor of this invitation, was in harmony with the principles taught. Was in Plural Marriage and it was possible he wanted to have things too much his own way, but was doing to the best of his ability to educate his children and to do right. Had not perhaps kept the Word of Wisdom so closely as he should have done, wheri since the council held on the 3d of November at the Stake Priesthood meeting where these principles had been referred to by Prest. McAllister he had kept it straight. Felt willing to try and keep all the commandments of God. Was in fellowship with the brethren and loved them.

Accepted.

Bro. Henry W. Miller was thankful to be here with the brethren. Had endeavored to live his religion many years. Had loved liquor but had overcome it. Had not kept the Word of Wisdom in all respects, but since the brethren had come back from conference he had kept the Word of Wisdom. Stated his experience in overcoming habits that were not good. Wanted to do right. Had but a little time to stay with us but wanted the fellowship of the brethren. He had some rude boys but was doing the best he could to get along. Was in full fellowship with the brethren. Accepted.

Bro. M. F. Farnsworth tried to weigh himself carefully since he had been in the room. Was thankful to have the privilege of being here. Had obeyed the Law of Plural Marriage and had lived in peace with his family. And gained a victory overhimself with regard to the Word of Wisdom, and related his experience

in overcoming his natural or unnatural task and habits that had beset him. Tried to be kind to his family and live in peace, etc. Was jealous for the rights of the weak and impulsive as his brethren know. Was in full fellowship with every man present. Desired to do the will of God and by his grace overcome every evil propensity and live his religion.

Accepted.

Bro. John Lytle had always been a lover of tobacco. Was eighty years old. Had given up his tobacco. But occasionally he has used snuff for his eyes. Had tried to live up to the principles of the Gospel. Had two wives but at present had none. Was in fellowship with the brethren. Accepted.

Prest. Henry Harriman would be under the necessity of pleading guilty. Was nearly eighty years old. Thanked God for the Spirit and blessing that was resting on the brethren. Knew that Plural Marriage was correct and desired to keep the Law of God, and had called upon him earnestly day and night but had not kept the Word of Wisdom, and his children had not been as good as he could have wished them. But he had labored faithfully with them. Wanted the fellowship of his brethren and would do the best he could to keep the counsels of the Almighty, God being his helper. Was in full fellowship with the brethren. Accepted.

Prest. Woodruff was glad to see this day and time. He expressed great satisfaction in seeing these brethren making the sacrifices they are making. Instructed the brethren to come together in fasting and prayer, with clean bodies and garments to have no intercourse with their wives. We have heard you express yourselves--you have gained a great victory in overcoming your habits etc. The Lord requires us to keep the Word of Wisdom according to the best of our ability. Related his own experience. He had taken up a labor with himself but the time has come for us to keep the Word of Wisdom as far as we can before the Lord. Come together at 9 A.M. etc.

Benediction by postle George Teasdale.

Minutes of a meeting of the Priesthood assembled for the purpose of attending to the ordinance of washing of feet, and for organizing a school of the Prophets, held in the Temple, St. George, on Monday, December 24th, A.D. 1883.

All the brethren who were at the meeting last night assembled in fasting and prayer, and answered to their name at roll call.

Prest. Woodruff presided.

"Now Let Us Anew" was sung.

Prayer by Prest. Woodruff.

"This Earth Was Once A Garden Place" was sung.

The brethren were then listed by age.

Prest. Woodruff then laid aside his coat and vest and girded himself with a towel. All things being prepared, John Lytle, who was the oldest man present, being born on the 18th day of August 1803, then took his seat Prest. W. Woodruff washed his feet. He said "By virtue of the Priesthood and in the name of Jesus Christ I wash thy feet according to an Holy Ordinance introduced by our Lord and Savior Jesus Christ with his Disciples when he washed their feet and told them to wash one another, and also by Joseph Smith, the Prophet of the Lord. An introductory ordinance to the School of the Prophets, and pronounce thee clean from the blood of this generation, and say unto thee, thy sins are forgiven thee, and seal and confirm upon thee all the rights, powers, and privileges associated with this ordinance in the authority of the Holy Priesthood and in the name of the Lord Jesus Christ. Amen."

Prest. Woodruff then dried Bro. Lytle's feet while fresh water was prepared by postle Teasdale, assisted by Prests. McAllister and Eyring, who had been admitted to the School of the Prophets in Salt Lake City.

The following brethren were then washed in their order:

- 2 Henry Harriman born 9 June 1804.
- 3 Henry W. Miller born 1 May 1807.
- 4 William Fawcett born 13 Dec. 1814.
- 5 John Penn born 13 Sep. 1815.
- 6 George Woodward born 9 Sep. 1817.
- 7 Anson P. Windsor born 19 Aug- 1818.
- 8 Charles Smith born 10 July 1819.
- 9 Robert Gardner born 12 Oct- 1819.
- 10 Daniel D. McAllister born 18 Apr- 1820.
- 11 Walter Granger born 4 Aug-1821.
- 12 Marcus Ensign born 18 Aug. 1821.
- 13 Charles A. Terry born 10 Nov. 1821.
- 14 Stephen R. Wells born 26 Dec. 1822.
- 15 Charles W. Smith born 14 Mar. 1824.
- 16 Thomas S. Terry born 3 Oct. 1825.
- 17 James G. Bleak born 15 Nov. 1829.
- 18 Wilson D. Pace born 27 July 1831.
- 19 Moses F. Farnsworth born 5 Feb. 1834.
- 20 David H. Cannon born 23 Apr. 1838.
- 21 William A. Thompson born 1 May 1839.
- 22 William A. Bringhurst born 6 Jan. 1839.

23 Marcus Funk born 3 Dec. 1842.

23 George H. Crosby born 25 Oct. 1846.

At the completion of the ceremony bread and wine was produced. Remarks were made by apostle Snow, who gave instructions upon the ordinance of the Washing of Feet and the sacrament, referring to the "Last Supper" of the Lord Jesus Christ and the instructions given in the Corinthians. An organization of the School of the Prophets and the administration of the Sacrament at Jerusalem and Kirtland.

Prest. Woodruff called upon apostles Erastus Snow and George Teasdale to assist him in the administration of the sacrament. Apostle Snow asked a blessing on the bread, which was passed around by Bros Snow and Teasdale. The apostle Teasdale asked a blessing on the wine, and it was passed around.

Prest. Woodruff then gave instructions and stated the effects that have followed this ordinance. Spoke upon the shaking off the dust of the feet and washing the feet in pure water in summer or in winter and the judgements of God have followed. Referred to a revelation that he had had in the wilderness and exhorted the brethren to diligence and faithfulness. Called upon Bro. M. F. Farnsworth to read that revelation.

Bro. M. F. Farnsworth read the revelation, which is in the records of the Temple so not deemed necessary to write here as it was in the record the Washing of Feet under the other circumstances.

Apostle Erastus Snow referred to the judgements and calamities that had overtaken the people during the last few yeas. The judgements of God amongst the people "earth-quakes, tidal waves, cyclones, fires, and calamities and said they would continue; referred to Mr. Haskill, whose death had been announced who had been so bitter against the Saints and who had opposed Bro. George Q. Cannon when his seat was contested who had been smitten with an incurable disease that had baffled the skill of doctors. Gave valuable instructions concerning the work entrusted to us in these last days. The necessity of unity, faith and prayer. The unseen powers who [sic] were assisting in this work behind the vail. The world could go no further than permitted. In his ministry when mobbed and driven by the wicked he had gone by himself, as commanded, and washed his feet as a testimony against them.

Elder Lytle related some very interesting circumstances that happened in Missouri in the days of the Prophet Joseph and his testimony concerning Adam in Adam ondi Ahman and the altar

he built. The place where the Ancient of Days would sit.

Prest. McAllister said we met here today, and met last evening like the brethren did in Salt Lake City. The same ordinance has been attended to. The only man found was Zebedee Coltrin as said last night whose life had been preserved upon the earth that had been washed by the Prophet Joseph in the first School and had kept himself clean. Spoke upon the necessity of secrecy, and of other names who had been suggested who he would have liked to have been with us, but for reasons were laid over for a while; also upon the obligations resting upon us toward the Lord and each other. Hope we would from this time henceforth keep the commandments of od.

Apostle Snow spoke upon the necessity of being very particular in the selection of members and gave his reasons why. Hoped that members of this School would be very particular in striving to put away everything that was detrimental to our union and progress. He related his experience in the Word of Wisdom.

Apostle Teasdale said Bro. Snow had been proposed for the President of the School but his name had not been sustained by the brethren, asked if this should no be so? (Prest. woodruff answered yes.) He then expressed the joy and the gratitude he had at meeting so many of the brethren who in the providences of God had been brought into this Holy Covenant. God had commanded us to love one another and we should do so, we should cease to find fault, put a curb on our tongues and live the principles of righteousness and our example would be a power and we would be a blessing to ourselves, each other and the heritage of god over which we were set. It was a leaven [sic] if righteousness that we were entering into. We could but feet how unworthy we were of these blessings when our righteousness was compared to that of our Redeemer; but hoped we would improve and be faithful to the sacred trust imposed upon us. Exhorted to affection, fauthfulness and unity.

Prest. Woodruff presented the Name of Apostle Erastus Snow as President of the School. Unanimously sustained.

Bro. M. F. Farnsworth as secretary. Unanimously sustained.

Prest. John D. T. McAllister as President in the absence of Prest. Snow. Unanimously carried.

The brethren then retired to behind the vail and were introduced by Prest. Snow to Prest. Woodruff who stood in the steps behind the stand with uplifted hands.

Prest. Woodruff "Art thou brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the

Everlasting Covenant, in which covenant I receive you to fellowship, in a determination that is fixed, and immovable, and unchangeable, to be your friend and brother through the grace of God, and in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, for ever and ever, Amen."

Prest. Snow replied "Art thou a brother? We salute you in the name of the Lord Jesus Christ, etc. etc. as above.

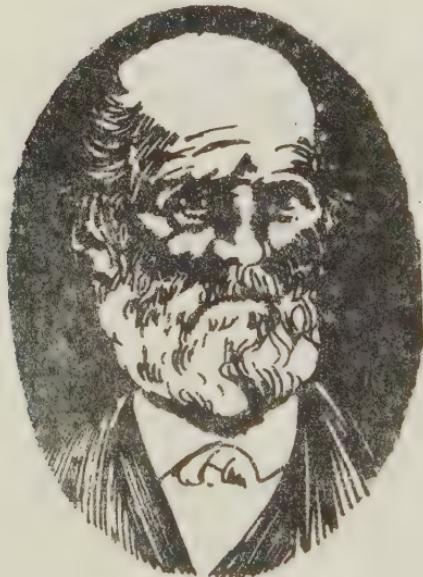
"The spirit of God Like a Fire is Burning" was then sung and Apostle Snow pronounced the benediction. Thus ended a glorious day.



## APPENDIX A

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After blessing Elder Rigdon, we laid our hands upon Brother Zebedee Coltrin, and confirmed the blessings of wisdom to preach the Gospel, even till it spreads to the islands of the seas, and to be spared to see three score years and ten, and see Zion built up, and Kirtland established forever, and even at last to receive a crown of life. Our hearts rejoiced, and we were comforted with the Holy Spirit. (Joseph Smith, *Documentary History of the Church*, Vol. 2:51.)



Zebedee Coltrin

### A REMARKABLE TESTIMONY BY ZEBEDEE COLTRIN

At a meeting of the High Priests of Spanish Fork, February 5th, 1875, the following is the testimony of Zebedee Coltrin, as recorded in RECORD I, page 99, of the High Priests, He said:

I was baptized into the Church by Solomon Hancock on the 9th of January, 1831. For some years previous to this, I had, like the Prophet Joseph, been seeking for truth, and believed I would like to see the day when Apostles and Prophets would be among the people as they were in the days of Christ.

Brother Hancock had attended a meeting at my father's home, and after the meeting was over, we talked upon the principles of the Gospel until about one o'clock in the morning, when I went to bed with Brother Hancock and he continued to preach until he fell asleep. Thinking on what I had heard, I resolved to be baptised and as I lay meditating, the room became lighted up with a brilliant light, and I saw a number of men dressed in white robes — like unto what we now call Temple clothes. Soon after the vision closed.

When morning came I felt the powers of darkness take hold of me. I afterwards told Brother Hancock that I was determined to be baptized; a hole was dug in the ice; we went into the water and after we came out and we stood upon the ice, I felt the spirit of God come upon me and I testified of it to those standing around.

About ten days after I was confirmed by Lyman Wight. I first saw the Prophet Joseph Smith at a prayer meeting at the house of Father Morley's. He was then a beardless young man. During the meeting the powers of darkness were made manifest in a remarkable degree, causing some to make horrid noises, and others to throw themselves violently around. One man of the name of Leman Copley, standing at the back side of the house, was taken by a super-natural power and thrown into the window. Then Joseph said to Lyman Wight: Go and cast the devil out of Leman. He did so and the devil entered a brother named Harvey Green and threw him on the floor in convulsions. Then Joseph laid hands on him and rebuked the spirit from him and from the house, upon which the spirit left him and went outside among

the crowd of men standing near the door, and made a swath among them several feet wide, throwing them violently to the ground. Joseph said: This was a fulfilment of the scriptures where it says, the man of sin should be revealed.

At father Billing a revelation was given when some of the brethren undertook to correct the language as being ungrammatical, when Joseph rebuked them and said: That every word of the revelation had been dictated by Jesus Christ. There were twelve persons present who were all the Elders then belonging to the Church, with the exception of those in Missouri. (See Sec. 67, verses 4-10). Joseph thanked God that he had as many members as Jesus had in the beginning, when he first organized the Church.

When Lyman Wight was ordained a High Priest, Joseph told him that he should see the heaven opened, and after he was ordained he stood upon his feet and testified he could see the heavens open and could see Jesus Christ standing on the right hand of God. Harvey Whitlock was ordained next with the same promise, but after the ordination, when standing on his feet, he seemed paralyzed; his mouth went into the shape of an italic O and his arm was stretched as if nailed to a cross. Joseph rebuked the power that had seized him and it left him; and he testified as Lyman had done, that he saw the heavens open and Jesus standing on the right hand of his father. This was the beginning in our day of the ordination to the office of high priest.

At Kirtland we were called to the School of the Prophets, and at one time Joseph was in the translating room. Myself and others were talking about the gift of tongues, when the gift of tongues fell upon me and I spoke under its influence. Joseph came into the room and said. "God bless you, Brother Coltrin, that is the Spirit of God." He told me to continue, and the gift of tongues and of prophecy rested on the greater part of the brethren present; and we continued speaking in tongues and prophesying through that day and the greater part of the following night.

At another time, after fasting and prayer, Joseph told us that we should see the glory of God, and I saw a personage passing through the room as plainly as I see you now. Joseph asked us, if we knew who it was, and answered himself, "That is Jesus our elder Brother, the Son of God." Again I saw passing through the same room a personage whose glory and brightness was so great that I can liken it to nothing but the burning bush that Moses saw, and its power was so great that had it continued much longer, I believe it would have consumed us.

At my return from a mission in Kirtland, I met Joseph and he asked me if I would like to go to conference as he was going next morning. We started next morning and went to New Portage and put up with the presiding Elder of the branch. Next morning Joseph asked me and Brother Oliver Cowdery, if we would take a walk with him to the wood lot. We agreed to do so and in a short time reached a place where some wild grape vines made a pretty arbor over our heads. Joseph said, "Let us kneel down here and pray." After prayer Joseph stretched himself upon his back upon a grassy spot with his arms extended like one upon the cross. He told me to lie by his side and Oliver in like manner on the other side. We did, all three of us looking heavenward. As I looked I saw the blue sky open; I beheld a throne, and upon the throne sat a man and woman. Joseph asked us if we knew who they were; we answered, no. Joseph answered, "That is Father Adam and Mother Eve." Their heads were white as snow and their faces shown with immortal youth.

I was ordained an Elder under the hands of John Whitmer, and ordained a High Priest on the 22nd of July, 1832, under the hands of Hyrum Smith, Reynolds Cahoon, Hyrum Smith being mouth. I was ordained one of the seventies, and a few days after, one of the first seven presidents of Seventy, under the hands of Father Joseph Smith, his two sons Joseph and Hyrum, Oliver Cowdery, David Whitmer, F. G. Williams and Sidney Rigdon, the last man being mouth. He ordained me to all that could be placed upon man upon this earth, and last of all, that it should ever be my desire to preach the Gospel to all the eternities of God, this being sealed by all the brethren by a hearty, AMEN! Is it to be wondered at that I always want to preach?

In the Kirtland temple I have seen the power of God as it was on the day of Pentecost and cloven tongues as of fire rested on the brethren, and they have spoken in other tongues as the Spirit gave them utterance. I saw the Lord high and lifted up and frequently throng the solemn assemblies? The angels of God rested upon the temple and we heard their voices singing heavenly music. At another time, when consecrating some oil, we saw visibly the finger of God enter the mouth of the bottle. (See Mill. Star, Vol. XV, p. 632.)

About four years ago I was ordained a Patriarch under the hands of President Brigham Young, John Taylor and others. The spirit and calling has been upon me ever since. It is the spirit that rested upon the Patriarchs of old. By its power I can bless you; I can tell you what God requires of you, and what shall befall you throughout your generation. And now, brethren, I testify to the

truth of these things so that when I, your fellow laborer, shall have passed away, you may know that you have heard my voice bear witness of them; and yet, notwithstanding all these visions, and all these testimonies, the more sure testimony of the voice of god is, the meek and mild testimony of the Spirit of God dwelling within us.

(Signed)

THOMAS MATLEY,  
Clerk.

(Truth, Volume 4:124-127).

## APPENDIX C

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Thursday, 28. [January 1836] — Attended school at the usual hour.

In the evening met the quorum of High Priests, in the west room of the upper loft of the Lord's house, and, in company with my counselors, consecrated and anointed the counselors of the presidents of High Priests' quorum, and, having instructed them and set the quorum in order, I left them to perform the holy anointing, and went to the quorum of Elders at the other end of the room. I assisted in anointing the counselors of the president of the Elders, and gave the instruction necessary for the occasion, and left the president and his counselors to anoint the Elders, while I should go to the adjoining room, and attend to Organizing and instructing the quorum of the Seventy.

I found the Twelve Apostles assembled with this quorum, and I proceeded, with the quorum of the Presidency, to instruct them, and also the seven presidents of the Seventy Elders, to call upon God with up-lifted hands, to seal the blessings which had been promised to them by the holy anointing. As I organized this quorum, with the presidency in this room, President Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the quorum, as we stood in the midst of the Twelve.

When the Twelve and the seven presidents were through with their sealing prayer, I called upon President Sidney Rigdon to seal them with uplifted hands; and when he had done this, and cried hosanna, that all the congregation should join him, and shout hosanna to God and the Lamb, and glory to God in the highest. It was done so, and Elder Roger Orton saw a mighty angel riding upon a horse of fire, with a flaming sword in his hand, followed by five others, encircle the house, and protect the Saints, even the Lord's anointed, from the power of Satan and a host of evil spirits, which were striving to disturb the Saints.

President William Smith, one of the Twelve, saw the heavens opened, and the Lord's host protecting the Lord's anointed.

President Zebedee Coltrin, one of the seven presidents of the Seventy, saw the Savior extended before him, as upon the cross, and a little after, crowned with glory upon his head above the brightness [sic] of the sun.

After these things were over, and a glorious vision, which I

saw, had passed. I instructed the seven presidents to proceed and anoint the Seventy, and returned to the room of the High Priests and Elders, and attended to the sealing of what they had done, with up-lifted hands.

The Lord assisted my brother, Don Carlos, the president of the High Priests, to go forward with the anointing of the High Priests, so that he had performed it to the acceptance of the Lord, notwithstanding he was very young and inexperienced in such duties; and I felt to praise God with a loud hosanna, for His goodness to me and my father's family, and to all the children of men. Praise the Lord, all ye, His Saints, praise His holy name.

After these quorums were dismissed, I retired to my home, filled with the Spirit, and my soul cried hosanna to God and the Lamb, through the silent watches of the night; and while my eyes were closed in sleep, the visions of the Lord were sweet unto men, and His glory was round about me. Praise the Lord. (Joseph Smith — Documentary History of the Church Volume 2:386-387.)

## APPENDIX D

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**Henry Eyring Initiated Into The School of the Prophets, 1883:**  
Oct 11th we were invited to the endowment house, where we were told that a school of the Prophets would be organized and that only those who are willing to observe the word of wisdom and observe all other laws, God has given us, could be admitted. We were told to come again the next day, fasting and with our bodies washed clean.

Oct 12th 1883 was a day to be long remembered by all who partook of the blessings that were ten bestowed upon us.

Patriarch Zebedee Coltrin, who was the only surviving member of the school of the Prophets organized by the Prophet Joseph Smith at Kirtland washed the feet of President John Taylor and Prest Taylor in turn washed the feet of Zebedee Coltrin and then the feet of his counselors, then of ten of the Apostles (Elders C C Rich and John H. Smith being absent the former sick, the later presiding in England) then the feet of Counselor D H. Wells (J W Young absent).

After that the remaining brethren were seated according to age and Prest Taylor washed the feet of twenty of the Presidents of Stakes, of Jno. B. Malben Counselor to Prest Canute Peterson, of myself and of Geo Reynold private Secretary to Prest Taylor. The ceremony used by Prest Taylor was about as follows: "In the name of Jesus and by the authority of the holy priesthood I wash your feet in accordance with the pattern set by our Lord Jesus Christ when he washed his disciples feet and told them to wash each-others' feet, and also according to the pattern given by the Prophet Joseph Smith as an introductory ordinance to the School of the Prophets.

I pronounce you clean from the blood of this generation and say unto you, your sins are forgiven you and I seal upon you every blessing, gift, right and authority pertaining to this holy ordinance and I do it in the name of Jesus Christ our Lord. Amen."

After the washing of feet the Sacrament was administered, consisting of bread and wine. Of the latter we partook about one third of a Tumbler full each and of the former as much as our appetite would prompt us. After the sacrament we retired to a lower room and on returning were saluted by Pres't Taylor with

the words prescribed in Section VII of the D, & C, Pres't Geo Q. Cannon in behalf of the members answered the salutation. We were then dismissed by prayer.

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December 24th 1883 A school of the Prophets was organized in the Temple [St. George] with Erastus Snow Prest and Jno D T. McAllister Prest in his absence. The ceremonies were the same as those in Salt Lake City. The following were initiated by the washing of feet, Prest Woodruff officiating. John Lytle, Henry Harriman, Henry W. Miller, Wm Fawcett, John Pym, D D. McArthur, Charles Smith, Walter Granger, Marius Ensign, Chas A Terry, D H Cannon, Thos L. Terry, Marcus Funk, Geo H Crosby, Wm A Bringhurst, Chas N. Smith, Wilson D Pace, M. F. Farnsworth, W H Thompson, A P Winsor, S. R Woodward. There wer present also: Prest Woodruff, E Snow Geo Teasdale, J D T. McAllister and myself all of whom had received membership in S. L. City. The names of the Presidents of Stakes who received membership in Salt Lake City are as follows:

Wm Budge — Prest of Bear Lake Stake  
Jno R Murdock — Prest of Beaver Stake  
Wm B. Preston — Pres. of Cache Stake  
Wm R. Smith — Prest of Davis Stake  
C. G. Larson — Prest of Emery Stake  
Wm Paxman — Prest of Juab Stake  
L. John Nuttall — Prest of Kanab Stake  
Ira N. Hinkley — Prest of Millard Stake  
Willard G. Smith — Prest of Morgan Stake  
Jesse W. Crosby Jr — Prest of Pangilitch Stake  
Thomas J. Jones — Prest of Parowan Stake  
Angus M. Cannon — Prest of Salt Lake Stake  
J. D T. McAllister — Pres of St. George Stake  
W W. Cluff — Prest of Summit Stake  
Hugh S Gowens — Prest of Tooele Stake  
A. O. Smoot — Prest of Utah Stake  
Abram. Hatch — Prest of Wahsatch (sic) Stake  
Levi W. Shurtliff — Prest of Weber Stake  
Silas S. Smith — Prest. of San Luis Stake  
Christopher Layton — Prest of St Joseph Stake  
*Journal of Henry Eyring, BYU Special Collections, Mor / M270.1 / Ey67, pp. 51-54.*

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